Grammar of the Pasto

Ernst Trumpp

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GRAMMAR

OF

THE PAṢṬŌ

OR

LANGUAGE OF THE AFGHĀNS,

COMPARED

WITH THE ĪRĀNIAN AND NORTH-INDIAN IDIOMS

BY

Dr. ERNEST TRUMPP.

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TO HIS EXCELLENCY

DR. B. VON DORN,

IMPERIAL RUSSIAN COUNSELLOR OF STATE, ETC. ETC. ETC.

THE INGENIOUS PIONEER OF PAŠTŌ STUDIES IN EUROPE,

THIS WORK

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PREFACE.

In offering this work to the public I need not apologize for bringing out a new Grammar of the Paṣ̌tō; for every body conversant with this branch of literature is quite aware, that this is as yet by no means a superfluous task. Without disparaging the merits of my predecessors on this field of labour I may be allowed to state, that I have independently of them followed my own course and subjected the Paṣ̌tō to a searching intercomparative examination, in order to elucidate its grammatical formation and structure and at the same time to assign to it its proper place in the family of languages. I trust, that my researches may prove to some extent useful to the student and that others may thereby be moved to turn their studies to this field, in which there is still ample space for the cooperation of others. What we stand most in need of are critically sifted texts, not mere reprints of manuscripts with all the blunders of the copyists. A good edition of the Dīvān of Raḥmān, Xušḥāl, Ḥamīd etc., of the Paṣ̌tō translation of the Anvārī Suhailī (Kalīlah ō Damanah), the Tārīχ-i murassaʿ etc. would be most heartily welcomed by all, who take an interest in Paṣ̌tō studies. But the editors of such works should not consider it beneath their dignity to add explanations of difficult or rare words: for our Paṣ̌tō lexicography has only commenced as yet and not every body has the advantage of consulting learned natives.

The pronunciation, put down in this Grammar, I believe on the whole to be correct; I have heard with own ears the Paṣ̌tō spoken by the Afghāns and I have paid the greatest attention to the sounds and frequently inquired from learned men in Peshawer and Lahore, whenever I was doubtful; but it is possible, that I may have erred in this or that point.

Most of the quotations inserted in this Grammar are taken from Raverty's Gulshan-i Rōh and Dr. Dorn's Chrestomathy of the Pushtū or Afghān Language (St. Petersburgh 1847), as it was my intention to illustrate the grammatical rules, as far as possible, by examples drawn from such works, as are generally accessible; quotations from Mss. have therefore been introduced only sparingly.

My best thanks are due to the Imperial Academy of Vienna, which encouraged me to publish this Grammar by offering to defray a part of the printing expenses and to the Supreme Government of India, which liberally subscribed for a number of copies.

Tübingen, 16th Jan. 1873.

E. Trumpp.

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Introduction.

On the origin and relationship of the Paṣ̌tō.

We hope that the time is passed for ever, when the Paṣ̌tō was classified under the Semitic languages and that such assertions will in future only be looked upon as a curiosity. For the Paṣ̌tō does not contain a single Hebrew word, and the substantive اوُر ōr, fire, which was identified with the Hebrew אור, light, is derived from the Zend ātar (Nom. ātarsh, thence Pārsī ātash and modern Persian آتش).*)

But if it is agreed on all hands, that the Paṣ̌tō belongs to the Indo-germanic family of languages, the further question is, if it is to be classified with the Zend family or with the Indo-Ārian stock?

Hitherto those, whose judgement has a great weight in deciding questions of this kind, ascribed the Paṣ̌tō unhesitatingly to the Zend family; so the learned Prof. Frederic Müller in his fine remarks on the Paṣ̌tō sounds.**) We quite agree with him,

*) Arabic words, used in the Paṣ̌tō, prove nothing, as little as in Persian.

**) Ueber die Sprache der Afghānen. Wien 1862.

that the palatal sibilants ژ, ږ, ړ can only have had their origin from the Zend (cf. §. 8 of this Grammar), that the change of the Sanskrit क्ष to ژ and ږ in Paṣṭō can only be explained by the medium of the Zend and that in the pronouns and numerals many forms receive their only light from the Zend. But on the other hand it must not be forgotten, that the Paṣṭō has preserved the whole cerebral row (of course with exception of the aspirates) of the Indian Prākrit tongues, that a very large stock of pure Paṣṭō words is directly derived from the adjoining Prākrit idioms (chiefly the Sindhī, less the Panjābī), that the whole formation of the declensional and conjugational process bears the closest analogy to the Sindhī, that the whole structure of the Paṣṭō active and causal verbs in the past tenses fully coincides with and can only be explained from the Sindhī, as shown in this Grammar.*) The Paṣṭō however is by no means a Prākrit idiom, like the Sindhī, Panjābī etc., but an old independent language, forming the first transition from the Indo-Ārian to the Īrānian family and therefore participating of the characteristics of both, but still with predominant Prākrit features. This is also fully borne out by the geographical position of the Paṣṭō between the Indian and Īrānian idioms.

Lassen already has proved**), that the *Πάκτυες* of Herodotus are in all likelihood the forefathers of our modern Afghāns. He puts down in this map of Ancient India the country of *Παχτυϊκὴ* in the Sulaimānī range of mountains, where no doubt the ancient seat of the Afghāns is to be sought, as they are frequently called thence Sulaimānīs (by the Arabs). But the ancient *Παχτυϊκὴ* is not to be restricted to this mountain range alone but must

*) This affinity of the Paṣṭō to the modern Indian Prākrit idioms is already recognised by Dr. Dorn in his learned „Grammatical remarks on the Pushtō".

**) Indische Antiquitäten I, p. 428 sqq.

have extended more westwards, including the ancient Arachosia; for according to some old traditions of the Afghāns they were originally settled (or at least a portion of them) in a country called Ghōr (غور)*) which must be sought eastward of Herāt and north-west of Ghaznī. This would account for the fact, that Sultān Mahmūd Ghāzī (A. D. 1010.) could subdue a portion of the Afghāns, whereas those dwelling in the (Sulaimānī) mountains remained rebellious (see: Dorn, Niamat Ullah, history of the Afghāns, Annotations p. 76). So much is certain, that at the time of Amīr Nāsir Ud-dīn Sabuktaghīn of Ghaznī (about A. D. 962) the Afghāns were already settled in the districts of Qandahār and Ghaznī; their migration to the north did not take place before the latter half of the 14th century and the conquest of Swāt by the Yusufzais in A. D. 1413—1424.

The Afghāns appear, as early as history mentions them, as a distinct nation, divided into many tribes or clans which are often at war against each other, but comprehended under one common national name.

The name 'Afghān' or 'Avghān' (أفغان, أوغان **) is according to a tradition of the Afghāns themselves that of the son of Ermia, son of Tālūt (Saul), king of Israël; ***) for the Afghāns pretend to be descended from Yaʿqūb (Jacob, the Patriarch). †) The

---

*) غُور is apparently an appellative, 'a mountainous country' (now غَر); this accounts for the different Ghōrs mentioned. Elphinstone (Caubul, p. 153, note) mentions also another Ghōr, east of Furrah.

**) Also spelled أفغانَه.

***) Dorn, Niamat Ullah, p. 23.

†) Compare Gulsh. II, p. 64, 3:

د يعقوب قوم و تبار دی

„They are the tribe and race of Yaʿqūb."

The whole pedigree is exhibited in Dorn's Niamat Ullah, p. 37, and totally irreconcilable with the Biblical accounts.

name „Paṭhān," which they bear chiefly in India, they account for in the following way. The Afghān Malik, called Qais, went to Medīnah to see and hear the Prophet, invited by a letter from Khālid. The Prophet gave to this personage the name of Abd-ur-rashīd and on account of his bravery in the battle against the Koraishites he said, „that the attachment (of the Afghāns) to the faith would be in strength like the wood, upon which they lay the keel, when constructing a ship", which wood the seamen call 'Pathān'; on this account he conferred upon Abd-ur-rashīd the title of 'Pathān' also.*)

Though the tradition of a people deserves all attention, yet we must state, that the derivation of the name of 'Afghān' from a supposed son of Ermia, called 'Afghān' or 'Afghānah',**) is without any foundation whatever and a mere fiction, and with it we must also declare the whole story of their Jewish descent, based on this very name, a wilful invention, made with no other object but to vindicate some noble origin to the Afghān race; their own language totally contradicts their claims of a Jewish descent, of which the inventors of this myth were not aware.***) That the derivation of the name 'Pathān', put into the mouth of the Prophet, is equally fanciful, will be shown presently.

The name 'Afghān' is, at it is well known, not the national name, which the Afghāns apply to themselves, but given them by the Persians. Its etymology or meaning is not known, as little as we know up to the present day, why the Romans called

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*) Dorn, Niamat Ullah, p. 38.

**) Another curious explanation of the name 'Afghān' see: Dorn, Niamat Ullah, Annotations, p. 64.

***) Their Jewish features are greatly exaggerated by such, as believe in the Jewish descent of the Afghāns; I for my own part could detect nothing of them.

the Teutons 'Germani', the Germans themselves not making use of this name.

The Burhān-i-qāṭi' simply says about the word 'Afghān':

اَفغَان بَا غين نقطه‌دار بر وزن مَسْتَان بمعنى فرياد وزارى باشد ونام قبيله است مشهور ومعروف وجمعش افاغنه است بر وزن فراعنه بطريق جمع عربى

„Afghān, with the dotted غ, after the analogy of 'mastān', occurs in the sense of 'complaint and wailing', it is also well known as name of a people and its plural is 'Afāghinah', after the analogy of farāʿinah, after the manner of an Arabic plural."

The national name with which the Afghāns designate themselves, is پَښتون, pronounced now in the west 'paṣtūn', and in the east 'paχ'tūn'. It is seen at the first glance, that this is the very name, which they bear already in the list of Herodotus, who has transcribed it in Greek, as accurately as possible, by *Παχτυες*. (Herodotus VII, 68). From 'paṣtūn', by a regular Prākrit assimilation, the Indian 'paṭhān' is formed (see my Sindhī Grammar, Introd. p. XLII, under ष); there is no such word in Arabic as 'pathān' (the Arabic knowing neither the letter p nor th) nor in Persian either, and if the eastern Afghāns use occasionally the name پَټهان, it is the same as the Indian پَٹهان (the Paṣtō being destitute of an aspirate).

In India the Afghāns are also known under the name of 'Rōhillah'. The Afghāns themselves call their country 'rōh', but only in contradistinction to the Indian low-lands. Rōh is by no means a proper name', but an appellative signifying 'a mountainous country', as still used in Sindhī (रोहु). Thence is regularly derived رُوهيلَ rōhīlai, a mountaineer (see §. 33), Sindhī रोहीलो.

We trust that the comparative remarks, which we have inserted in this Grammar, will prove our assertion regarding the origin and affinity of the Paṣtō and incite to a deeper comparative study of the language of an old warlike nation, which has played already so great a roll in the commotions of Asia and which, according to all the signs of the time, is destined to play a still greater one.

I. Section.

The Paṣ̌tō system of sounds.

§. 1.

1. The Paṣ̌tō Alphabet.

With the Islām the Afghāns have also received the Arabic characters, as most other nations, converted to the Islām. When and by whom the Arabic characters were adapted to the Paṣ̌tō sounds, is unknown*), at any rate this difficulty has been solved with great skill. Only one consonant has been left indistinct, the media ځ ḍ (= dz), which was not distinguished from its tenuis څ ṭ (= ts) by separate diacritical marks. We have endeavoured to supply this want by placing two dots above ځ, viz څ, as for a foreigner at any rate the non-distinction of the two sounds must prove very troublesome.

At the beginning the punctuation of the Paṣ̌tō alphabet seems to have been subject to many variations, the old manuscripts differing from each other very considerably in the use of the diacritical marks, e. g. څ, ډ and ړ are often found expressed by څ, ډ and ړ (see Dorn, Chrestomathy of the Pushtō language, Introd. p. V); we find also partly the system, which gradually has been adopted for the Hindūstanī, marking the letters ṭ, ḍ, ṛ by the superscription of ـٹ, as ـٹ, ـڈ, ـڑ, or by putting four dots above them, as ټ, ډ, ړ, in use, especially in manuscripts, written

*) With our present deficient knowledge of Paṣ̌tō literature it is difficult to state, which is likely to be considered as the oldest Paṣ̌tō work. Raverty (Introduction to his Paṣ̌tō grammar, p. 32) states, that Shēkh Malī is the oldest Paṣ̌tō author, who has described the conquest of Swāt (A. D. 1413—1424). But he seems not to have seen himself the work in question.

in India. But gradually the present system of writing has been so thoroughly fixed in Pa̤ṣ̌tō, in consequence of its clearness and easy applicability, that in more modern manuscripts a mistake is seldom to be met with, which may unhesitatingly be ascribed to the ignorance of the copyist, with the exception of such words, the orthography of which is not yet quite settled.

For the vowel-system the adopted arabic signs are not quite sufficient, as they do not fully cover the Pa̤ṣ̌tō sounds. We shall try to supply this want, which the Afghāns themselves may not have felt much, as they could easily enough find out the correct pronunciation of every noun without the addition of peculiar diacritical marks, by an accurate transcription in romanized letters, for which purpose we have adopted the Linguistical Alphabet of Prof. R. Lepsius (Standard Alphabet, IId edit.), with a few slight modifications.

We let now follow a phonetic survey of the Pa̤ṣ̌tō alphabet, separating the foreign elements from the pure Pa̤ṣ̌tō sounds.

	Pa̤ṣ̌tō consonants.						Arabic consonants.
Gutturals:	ک, (ق); ک, (ڍ)	خ; غ	(ښ)	...	ه	ق; ع; ح;
	k, (q); g, (ǵ)	γ; χ	(χ́)	...	h	q; ʿ; h̓;
Palatals:	چ; چ	ځ; څ	ژ; ږ; ز	...	ی	
	č; ǰ	ʈ; ḍ	ž; ẓ; z		y	
Cerebrals:	ټ; ډ	....	ښ	ڼ	ړ	
	ṭ; ḍ		ṣ̌	ṇ	ṛ	
Linguals:	. . . . .	....	.....	...	....	ط; ض; ص; ظ
						ṭ; ẓ; ṣ; ḏ
Dentals:	ت; د	....	س, ش	ن	ل, ر	ث; ذ
	t; d		s š	n	l, r	ϑ; δ
Labials:	پ; ب	....	.....	م	و	ف
	p; b			m	v	f

With reference to the pronunciation of the purely Arabic consonants, it is to be observed, that the Afghāns pronounce them in the same way, as the Persians; thus ط is pronounced like common t, ظ, ض, ذ like z, ص and ث like s, ق like k, ح like h, and the deep guttural touch, which is communicated to the accompanying vowel by ع, is generally not heard, only the mullās affect the original arabic pronunciation of these letters. For the sake of etymology the different sounds have been rendered in the romanized system in conformity with the Standard Alphabet.

We subjoin here the common alphabetical order of the Paṣtō letters:

Unconnected	Final	Medial	Initial	Name	Pronunciation & Rom. transcription
ا	ـا	ـا	ا	اَلِف	— (')
ب	ـب	ـبـ	بـ	بِی	b
پ	ـپ	ـپـ	پـ	پِی	p
ت	ـت	ـتـ	تـ	تِی	t
ټ	ـټ	ـټـ	ټـ	ټِی	ṭ
ث	ـث	ـثـ	ثـ	ثِی	ṯ (s)
ج	ـج	ـجـ	جـ	جِیم	j
څ	ـڅ	ـڅـ	څـ	څِی	ḍ (dz)
چ	ـچ	ـچـ	چـ	چِی	č
ځ	ـځ	ـځـ	ځـ	ځِی	ṭ (ts)
ح	ـح	ـحـ	حـ	حِی	ḥ
خ	ـخ	ـخـ	خـ	خِی	x
د	ـد	ـد	د	دَال	d
ډ	ـډ	ـډ	ډ	ډَال	ḍ
ذ	ـذ	ـذ	ذ	ذَال	ð (z)
ر	ـر	ـر	ر	رِی	r
ړ	ـړ	ـړ	ړ	ړِی	ṛ
ز	ـز	ـز	ز	زِی	z
ژ	ـژ	ـژ	ژ	ژِی	ž (zh)
ږ	ـږ	ـږ	ږ	ږِی	ǯ (ǵ)
س	ـس	ـسـ	سـ	سِین	s
ش	ـش	ـشـ	شـ	شِین	š (sh)

connected	Final	Medial	Initial	Name	Pronunciation & Rom. transcription
ښ	ښ	ښ	ښ	ښين	ṣ̌ (χ́)
ص	ص	ـصـ	صـ	صَاد	s̱
ض	ض	ـضـ	ضـ	ضَاد	z
ط	ط	ـطـ	طـ	طوٚئی	ṯ
ظ	ظ	ـظـ	ظـ	ظوٚئی	ḏ (z)
ع	ع	ـعـ	عـ	عَيْن	ʿ
غ	غ	ـغـ	غـ	غَيْن	γ
ف	ف	ـفـ	فـ	فی	f
ق	ق	ـقـ	قـ	قَاف	q
ک	ک, ك	ـکـ	کـ, ك	کَاف	k
گ	گ	ـگـ	گـ	گَاف	g
ل	ل	ـلـ	لـ	لَام	l
م	م	ـمـ	مـ	مِيم	m
ن	ن	ـنـ	نـ	نُون	n
ڼ	ڼ	ـڼـ	ڼـ	ڼُون	ṇ
و	و	ـو	و	وَاو	v
ه	ه	ـهـ, ـهـ	هـ	هی	h
ی	ی	ـیـ	یـ	یی	y

A consonant may be doubled by putting the sign ـّ (تَشْدِيد idīd, corroboration) above it, as: مُلَّا mullā, a Mullā or mummadan priest. In Arabic all consonants may be doubled (even if provided with Hamzah not excepted). The Persian consonants p, چ č, ژ ž and گ g never take Tašdīd, except بَچَّه baččah, young of an animal, a child. In pure Pa̧ṣ̌tō nouns the Tašdīd never met with.

The (purely) Arabic letters are also used as **numerical values**, in recording (by brief sentences, in which the sum of all the letters must be added together) historical events.

ا	1	ح	8	س	60	ت	400
ب	2	ط	9	ع	70	ث	500
ج	3	ى	10	ف	80	خ	600
د	4	ك	20	ص	90	ذ	700
ه	5	ل	30	ق	100	ض	800
و	6	م	40	ر	200	ظ	900
ز	7	ن	50	ش	300	غ	1000

This method of computation is called **abjad**, from the first four letters, which are pronounced as a group. The following technical groups are (read from the right to the left):

ضَظَغ ,ثَخَذ ,قَرَشَت ,سَعْفَص ,كَلَمَن ,حَطِى ,فَوَز

The Arabs have borrowed this whole system from the Hebrews and have therefore also followed the order of the Hebrew alphabet; the first nine letters represent the units 1—9; the nine following the tens, and the next nine the hundreds and the last letter (غ) a thousand.

The order of the Hebrew alphabet goes only as far as ت (Hebr. ת) 400; from thence the Arabs have gone their own way, by using those letters, which are peculiar to their own language.

§. 2.

2. The Paṣtō consonants.

It must surprize us at the first look, that the Paṣtō alphabet is not possessed of any **Aspirates** *), and in this respect it agrees with the **Irānian idioms**, but on the other hand it has preserved the full row of the **Cerebrals**, whereby it closely approaches the Indian Prākrit tongues, yea, it has even preserved a

*) Words like ډهلوارۍ, a white rose, ډهيليدل phēlēdəl, to spread, تهانه thānah, a small fort etc. are no Paṣtō words at all but borrowed from the Hindī and only in use on the Indian frontier.

cerebral ṛ (ڑ), which has long ago disappeared in Prākrit and the idioms sprung from it. Let us now consider the different classes of sounds in detail.*)

1) The Gutturals.

The tenuis ک k and its media گ g (the Persian manner of writing this letter, viz: ڪ is not in use with the Afghāns) are pronounced in the usual way. Besides ک k there is also ق q found in pure Paṣṭō words; but this must be considered as a mistake, owing to the want of a strict orthography. This ق is always pronounced like simple k, to which it also corresponds etymologically. Examples of this kind are: تق ṭaq, a blow, a slap, Sindhī धकु dhaku; ټوقه ṭūqăh, a blunt arrow, Pers. تکه = تخّار, etc. Thus we find alternately written ټوقه ṭōqăh or ټوکه ṭōkăh, derision, Sindhī टोक. We find even ق interchanging with غ, as ډقړه ḍaqarăh or ډغړه ḍagarăh, a push, Sindhī टकरु (with transition of the tenuis ṭ into the media ḍ).

The Paṣṭō k corresponds in most cases to an original k or kh, as: کول kōl, family, Sansk. कुल; کوهی kūhai, a well, Sindhī खूहु (Panjābī likwise khūhā, but Sansk. कूप); کټ kaṭ, a bedstead, Sindhī खट Sansk. खट्वा. More rarely to the media g or gh, as کنډ kanḍ, gum-resin, Sindhī गोइंदु, Hindī गोन्द; کور kōr, house, Sindhī घरु (Prākrit already घर, Sansk. गृह).

The media گ g corresponds generally to an original g or gh, as: ګڼل gaṇ-ạl, to consider, Sindhī गणणु; ګنډی gunḍī, a button, Sindhī घुंडी; ګونړ gūnṛ, a weevil, Sindhī घुणो. Now and then an original tenuis (k, kh) has been changed to the media g, as: ګرنډه garanḍăh, a kind of sloe, Hindī करोन्दा (Sansk. करमर्दक); ګوټ gūṭ, a hole in a wall, Sindhī खाटु. Initial g

*) The following somewhat minute observations are destined to throw out a few hints for the intercomparison of the Paṣṭō with the cognate tongues.

may also, according to the Persian laws of sound, correspond to original v (= b = p), as: گیډ gēḍăh, belly, Sindhī पेटु.

Not differing from ک g is ږ ǧ, as regards its present pronunciation in Eastern Afghānistān, and it is therefore now and then (but wrongly) interchanged with ک, though, according to its etymology, it must be distinguished from it as an (originally) separate sound. In Western Afghānistān it has quite a different pronunciation, as will be seen under the Palatals; both pronunciations are softened from an original ج j, and some of the eastern tribes pronounce it also as ج.

Peculiar to the Paṣtō is the sound غ γ, which the Afghāns pronounce with a deep articulation, common to mountainous people*). In most purely Paṣtō words it corresponds to the simple g or gh of the Sanskrit-Prākrit as غر γar, mountain, Sansk. गिरि; غوا γvā, cow, Sansk. गो (Hindī गाइ); غوږ γvaź, ear, Pers. گوش (Sansk. घोष, Zend gaosha). In some cases غ is a softening of an original tenuis (k), as ږغ źaγ, noise, Sindhī झक; غټ γaṭ, large, Hindī कटा; غیږ γēnr, penis, Pers. کیر.

The sound خ χ the Paṣtō has in common with the Persian; its origin is various. It corresponds to old k, kh, g and gh, as: خلی χalai, a sprout, Hindī कली; وخت vaχt, time, arab. وقت (q = k); خوځی χōṭai, small, Sansk. क्षुद्र (kṣ in Prākrit = kh or čh, thence Hindī छोटा); جخ, jaχ, foam, Sindhī झग (Hindī झाग).

Like the modern Persian the Paṣtō also changes the Sansk. conjunct letters स्व sv commonly to خو (by the medium of the

*) After initial ز z we find غ occasionally interpolated merely for euphony's sake (i. e. out of fondness for a harsh articulation) as: زغړ zγard, quick, Pers. جلد; زغره zγarăh, coat of mail, Pers. زره; زغمل zγam-ṣl, to bear, Sansk. क्षम् (kṣ = z).

Zendic q), as: خُوب χūb, sleep (Zend qafna), Persian خوَاب (properly: χFāb), Sansk. स्वप्न; خوْر χōr, sister (Zend qaṅhar), Pers. خوَاهَر, Sansk. स्वसार् (स्वसृ). In the same way the conjunct letters श्व śv are treated (श being commonly changed in Prākrit to स), as: خوَاښَه χvāṣ̌āh, mother-in-law, Sansk. श्वश्रू (Sindhī ससू), Pers. خوَشدَامَن, χvaš-dāman; but سخَر sχar, father-in-law, Sansk. श्वशुर (Sindhī सहुरो), Pers. خُسُر. An exception makes the pronominal adjective خپَل χpal, own, self, the group خو being changed to خپ (p = b = v), and final d to l (see under the letter l), Sansk. स्वदीय, Pers. خُود.

A peculiarly deep guttural is ښ χ́, as pronounced by the eastern tribes; e. g. غَاښ γāχ́, tooth, خَښتَه χaχ́tăh, brick. In Western Afghānistān it is pronounced as a cerebral ṣ̌; see under the Cerebrals.

ه h corresponds generally to original h, as دروْه drōh, malice, Sansk. द्रोह. At the beginning of a word h is now and then the remnant of an aspirated Labial, as: هِير hēṛ, time, period, Sindhī फेरु; هِيرَىْ hēṛai, a sheep, Hindī भेड़ा. Initial h is now and then added, merely for euphony's sake, as: هَا hā or هوْيَه hōyăh, egg, Sindhī आनो, Sansk. अण्ड, in Persian the aspiration is still deeper, خَايَه; هَڈ haḍ, bone, Sansk. अस्थि, Sindhī already हड्डु haḍu.

§. 3.

2) The Palatals.

The greatest variety of sounds the Paṣ̌tō exhibits in the Palatal row; it possesses more palatal sounds than the Sanskrit and even the Zend.

چ č is pronounced like the Persian چ (Engl. ch); it corresponds to the Sanskrit-Prākrit क, k, (ख kh) च č and छ čh (= chh),

as: چَار čār, work, Sindhī कारि, (Sansk. कार्य्य), Pers. کار; چَارَه čāṛăh, a long knife, Pers. کَارد (Sansk. कर्तरी = कर्त्री, Sindhī काती). In some cases چ has sprung from an original media (ǰ, ǰh), as: چَارَا čāṛā, stammering, Sindhī जड़ु; rarely from original s, as: چَاوَل čāval, a plummet, Sindhī शाहलु, Hindī साहिल्.

ج ǰ mostly corresponds to original ǰ, ǰh, as: جُوْر ǰōṛ, healthy, well, Sindhī जोड़ु; جَرَئی ǰaṛaī, rainy weather, Sindhī झड़ी. In a few words ج ǰ has sprung from original k, as: جِنَئِ ǰinaī, girl, Sansk. कन्या; and from s, as: وَلْجَه valǰăh, weapon, identical with وَلْسَه or وَسْلَه. It is to be noted, that ج frequently interchanges with ز, as جَار or زَار, sacrifice.

By a gradual softening of the pronunciation the Pạštō has formed out of چ č and ج ǰ two new sounds, viz څ ṭ (= ts) and ځ ḍ (= dz) respectively. Both sounds, i. e. č and ṭ, ǰ and ḍ, are now firmly fixed and only in a few nouns the pronunciation is varying between چ and څ and ج and ځ. E. g. څَارِی ṭārī, a spy, Sindhī चारी; څَرَه ṭaṛạh, single, alone, Sindhī छड़्हो (čhaṛhō); ځوَان ḍvān, young, Pers. جُوَان; ځوْلَئِ ḍōlaī, wallet, Sindhī झोली. — Like ج also ځ is frequently interchanging with ز z, as ځَنَه ḍanăh or زَنَه zanăh, chin, Pers. زَنخ; Original ख kh also has been changed to ځ (kh = k = ǰ), as ښَځَه ṣaḍăh, woman, Sansk. सखी.

It is to be noticed, that also original ش has been changed to څ ṭ, and س to ځ ḍ, as: څَڅِیدَل ṭaṭēd-ạl, to fall by drops, Pers. شَاشِیدَن; پَسُونَیْ pasūnai or پَځُونَیْ paḍūnai, an ambush.

ژ ž is, as regards its pronunciation, identical with the Persian ژ; it is pronounced like the French j in jour. In Pạštō as well as

in Persian it has been softened down from چ j, and it is written and pronounced ج by some of the eastern tribes. The Ghaḷzīs in middle Afghānistān pronounce it still more softly like ز z. E. g. ژَبَه žabăh, tongue, Sindhī ज़िभ, Sansk. जिह्वा; ژَئی žaī, the string of a bow, Sindhī जिहु, Pers. زِه; وَژَلَل važl-aḷ or وَجَلَل vajl-aḷ, to kill; ژَړَا žaṛā or جَړَا jaṛā, lamentation.

ژ ž has also sprung from original h (= z) by the medium of the Zend and Persian, as ژِمَی žimai, winter, Zend zima, Pers. زَم, Sansk. हिम; وِرِیژِی vrīžē (pl. fem.) rice, Sansk. व्रीहि; ژَن žan = Pers. زَن zan (Sansk. हन्), a nominal affix, as: غَمژَن γamžan, sorrowful, which is also written and pronounced جَن jan (ž = j), as مَکرجَن makrjan, deceitful, or مَکرژَن.

The palatal sibilant ږ ź does now not essentially differ from ژ ž, as regards its pronunciation; at least I have not succeeded to find out a marked difference of sound. I refer to the fact, that the modern Afghāns themselves are not able to fix the difference of sound between ږ and ژ; in manuscripts of more recent date both letters also are frequently confounded and only old manuscripts can be taken as a sure guide, as they strictly distinguish between both letters, a few words excepted, the orthography of which seems always to have fluctuated between ږ and ژ. There can be no doubt, that at the time, when the Paṣtō alphabet was fixed, the people must have been conscious of a perceptible difference between the two sibilants ږ and ژ, else they would not have been marked by different diacritical signs. As we have no longer a sure guide on these dark paths, we must endeavour to investigate the nature and origin of the sibilant ږ by etymology. We have already noticed (§. 2, 1.), that the sibilant in question is now pronounced like g in the east of Afghānistān and only differing from the guttural g by its etymology, whereas in the west the pronunciation ź has become predominant. Similar transitions of sounds we find in the Semitic languages, e. g. the Hebrew gamal (camel) becomes in Arabic Jamal (g = j), then (by a palatal subsounding y) gyamal and thence even žamal. Quite in analogy with this we find in Paṣtō a threefold pronunciation of ږ; the verbal termination ږم — ēžam etc. for instance is pronounced in the east ēgam, in middle Afghānistān ēǰam and in the west ēžam. The original pro-

nunciation of ژ seems therefore to have been žy and gy respectively (with a more or less distinct subsounding y).

As regards the origin of ژ it has mostly sprung from چ j, as کوژ kōž, crooked, Sansk. कुब्ज, Prākrit (by assimilation) कुज्ज, Pers. کج; یژ yaž bear, Sansk. ऋक्ष (kž = čh = č = j). Original s, ś, š has frequently passed into ژ ž (no doubt, by the medium of j, as noticed already), as اوژه ōžāh, shoulder, Sansk. अंस; ژدل žd-al, to place, Sansk. r. स्था; لژ laž, little, Sansk. लेश; مژک mažak, mouse, Sansk. मूषिक. It is worthy of notice, that the Paṣtō has changed also original d to the sibilant ژ ž, (or z) after the precedent of the Zend, as: خوژ χōž, sweet, Sansk. स्वादु; گرژ garz, dust, Pers. گرد.

ز z is an original Paṣtō sound, corresponding to the Persian ز and pronounced like the English z. It is either softened from original j, like زوی zōe, son, Sansk. जात, Pers. زاده; زده zdah, known, Sansk. ज्ञात, Zend znā; or it has sprung, after the precedent of the Zend, from original h, as زیر ziyar, yellow, Sansk. हरित्, Zend zairi, Pers. زرد; زړه zṛah, heart, Zend zaredhaya, Sansk. हृदय; or from s (ś) (by transition to چ) as زړ zaṛ, quick, Sansk. शीघ्र. K (q) and g (γ) also may pass into ز, by the medium of چ, as زلیچه zalīčāh, carpet, Pers. قالیچه or غالیچه; likewise the tenuis چ (by passing first into the media ج), as: زنږغوزه zanṛγōzāh, the cone of the pine-tree, Pers. چلغوزه.

The palatal semivowel ی y replaces not unfrequently an initial vowel or h, as یبل yabal, weak, instead of ابل abal (Sansk. अबल); یښل yaṣ-al = ایښل ēṣ-al, to place; یر yaž bear, Sansk. ऋक्ष; ییږی yēṛṛai, sheep, instead of هیږی hēṛṛai; یواد yavād, a far land, instead of هواد. ی may also replace an initial

consonant, that has been dropped, as: يَرَ yarăh (yerăh) fear, instead of: وِيرَ vērăh *); يُوْر yōr, a husband's younger brother's wife, Sansk.-Hindī देवराणी (Sindhī ड्योराणी).

§. 4.

3) The Cerebrals.

The Cerebrals form quite a characteristical feature of the Paṣṭō; as it shows by the number of sibilants its affinity to the Zend on the one hand, so it enters into close connexion with the Indian Prākrit tongues by the cerebral row, which it has preserved more fully, than the Prākrit itself. Every Paṣṭō noun therefore, which contains a Cerebral, may easily be traced back to its Indian origin.

The tenuis ټ ṭ commonly corresponds to an original ट ṭ or ठ ṭh, and is pronounced in the same way as the Sansk. Prākrit ट ṭ, by bending the tip of the tongue towards the cerebral point. E. g. ټول ṭōl, all, Sindhī टोलो, company (cf. Paṣṭō ټولنی); ټَبَر ṭapar, family, Sindhī टपड़ु; مُټ mūṭ, fist, Sindhī मुठि (Sansk. मुष्टि). The Paṣṭō shows already such a predilection for cerebral sounds, that also original dentals have been changed to cerebrals, as: ټوپک ṭōpak and تُوپَک tōpak, matchlock (Dimin. from توپ).

The media ډ ḍ corresponds commonly to an original ḍ and ḍh, as: ډُکال ḍukāl, famine, Sindhī डुकालु (Sansk. दुष्काल); ډوب ḍūb, drowned, Sindhī डुबणु; ډېر ḍēr, much, Sindhī ढेरु, heap; بَډَه baḍăh, bribe, Sindhī वढी. Now and then the media ḍ has replaced an original tenuis (ṭ) as: گاوَنډ găvaṇḍ, neighbourhood (thence گاوَنډَی gāvaṇḍai neighbour), Hindī गाम्ओंटी, Sansk. ग्रामान्त; ډَقَړ ḍaqarăh, a push, Sindhī टकरु.

*) Similarly in Persian ير, from Sansk. वीर, a hero.

In some cases ḍ has sprung from an original r, ṛ, as: ډوډۍ ḍōḍaī, bread, Sindhī - Hindī रोटी; ګاډۍ gāḍaī, a cart, Hindī गाड़ी (gāṛī), Sindhī गाड़ी (gāḍī), Sansk. गन्त्री.

ښ ṣ̌ has, as noticed already, a twofold pronunciation; in the east of Afghānistān it is pronounced as a deep Guttural, whereas in the west it has become a cerebral sibilant (ṣ̌). A similar phenomenon we find already in Sindhī and in the other Indian Prākrit idioms. In Sindhī, which stands nearest to the Paṣ̌tō geographically *) and linguistically, the Sanskrit cerebral ष ṣ̌ is pronounced either as ख kh (= χ) or as छ čh or changed to simple s (cf. my Sindhī Grammar, Introd. §. 5, c. §. 16, d.). In Paṣ̌tō ṣ̌ has been either changed to χ or the original cerebral ṣ̌ has been retained. According to its origin the Paṣ̌tō ښ corresponds therefore

a) to the Sansk. cerebral ष ṣ̌, as: اوښ ūṣ̌, camel, Sansk. उष्ट्र, Zend ustra, Pers. شُتُر; کښل kṣ̌-ạl, to draw, Sansk. कृष्, Zend karesh; څښل ṭṣ̌-ạl (= ṭaṣ̌-ạl) to drink, Sansk. चष्, Zend čash.

b) to the palatal ś (श), as: ښاخ, bough, Sansk. शाखा, Pers. شاخ; اوښه ōṣ̌ăh, tear, Sansk. अश्रु (Sindhī आसू); خواښه χvāṣ̌ăh, mother-in-law, Sansk. श्वश्रू. Also to the palatal č (čh), j, as: پوښتيدل puṣ̌tēd-ạl, to ask, Sansk. पृच्छ्, Sindhī पुछणु; تښتل tṣ̌-ạl, to flee, Sansk. तंच् (Zend tač), رښتيا riṣ̌tiă, true, right, Sansk. ऋज् (Lat. rectus), Zend raz. — Also original s has passed into ښ, as: ښۍ ṣ̌ai, right (hand), Sindhī सज्ञो; ښځه ṣ̌aḍăh, woman, Sansk. सखी.

In ښپه ṣ̌păh, foot, ښ seems to have been euphonically placed before the labial p, as the cognate idioms show, Sansk. पाद, Zend pādha, Pers. پا.

*) The Paṣ̌tō tribes have only in later times removed more towards the north.

Frequently the Persian ش is changed in Paṣṭō to ښ, merely as it appears, out of fondness for a harsher pronunciation, but the words, in which this change takes place, are fixed; e. g. خوښ χvaẋ, pleased, Pers. خوش; دښمن duẋman, enemy, Pers. دشمن; ښکار ṣkār, chase, Pers. شکار etc.

The cerebral ڼ ṇ of the Paṣṭō is identical with the Sindhī ण ṇ, as regards its pronunciation. It is pronounced rather harshly, so that in many manuscripts it is rendered by the compound letter نړ nṛ, which however must be taken as a simple sound. In the use of this sound the Paṣṭō does not always follow the track of the cognate idioms, but according to its own fancy it has sometimes changed an original cerebral ṇ again to a dental and sometimes an original dental n to a cerebral. E. g. انګن angaṇ (also written انګړ anganṛ), courtyard, Sindhī अङणु; بڼ baṇ, forest, Sindhī वणु (Sansk. वन) (vice versa in Paṣṭō وڼه vaṇkh, tree, Sindhī वणु); ګڼل gaṇ-ạl, to count, estimate, Sindhī गणणु; کیڼړ kīṇṛ, left (hand), Sindhī खीणो (Sansk. क्षीण, properly: the weak hand).

Original ṇ passes easily into ṛ*), as the pronunciation of both letters is very akin; e. g. مڼګړ muṇgaṛ or مڼګڼړ muṇgaṇṛ, Sindhī मुंघिणो, a bug.

The cerebral ړ ṛ the Paṣṭō has in common with the Indian Prākrit tongues; it has sprung from an original ḍ. In the use of this (comparatively new) letter the Paṣṭō agrees in the main with its cognate idioms, although in some nouns it has gone its own way; e. g. پړده paṛdāh, screen, Pers. پرده, Sindhī already पड़दो; اړۍ ōṛai, summer, Sindhī आड़हु (āṛharu) the hot season; لوڼړ lūṇbaṛ, fox, Sindhī लोंबड़ु; کوڼړ kūṇṛ, deaf, Pers. کر (Sansk. अकर्ण); پړانګ prāṇg, tiger, Pers. پلنګ (l = r).

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*) The same is the case in Sindhī, where ण ṇ and ड़ ṛ frequently interchange (cf. Sindhī Gr. p. 16, 3).

The Persian conjunct letters رد rd are generally dissolved in Pạṣ̌tō into ṛ as: اوړه ōṛăh, flour, Pers. آرد; مَرَنَی maṛanai, manly, Pers. مَرْدَانَه; خوَړل χvaṛ-al, to eat, Pers. خُردن (Sansk. हर्).

§. 5.

4) The Dentals.

ت t generally corresponds with original t, th, as: تَل tal, bottom, Sansk. तल; تَالَی tālai, a plate, Sansk. स्थाल, Sindhī थालु. Now and then original Cerebrals have passed into Dentals, as: تَرَپ trap, a jump, Sindhī ट्रपो; تروټ trōṭ, loss, Sindhī ट्रोट्रो, Panjābī ṭōṭ (but old Hinduī तोटि). A media (d, dh) may also be changed into a tenuis (t), as: تَاړ tāṛ, a gang of robbers, Sindhī धाड़ो, Panjābī likewise dhāṛā.

د d corresponds commonly to original d, dh, as: تَنْدَه tandăh, thirst, Sansk. तन्द्रा (properly: lassitude); دُند dund, haze, mist, Sindhī धुंधु. In some nouns d has taken its rise from an original tenuis (t), as: درې drē, three, Sansk. त्रि (Sindhī ट्रे); ږوَندَی žvandai, living, Sansk. जीवन्त्.

س s corresponds to the Sansk. स and श, which in the Prākrit dialects are no longer distinguished; e. g. سِیند sīnd, river, Sansk. सिन्धु; سوې sōe, hare, Sansk. शश; سپَی spai, dog, Sank. श्वन् (Zend śpā). Also original ष ṣ̌ has partly passed into s, as: سَانړ sānṛ, a male buffalo, Sansk. षण्ड, Hindī सांड or सांड़; similarly: سَړَی sažai, lung, Pers. شُش. S has also been softened down from an original Palatal (چ č and ج ǰ) by the medium of خ and خ, as: سکَل sk-ạl and څکَل ṭk-ạl, to drink (Sansk. चष्, Sindhī चखणु); سوَل sv-ạl, to burn, Sansk. ज्वल्. Sindhī जलणु.

In some words s is only a euphonic prefix, to facilitate the pronunciation of an initial Dental or Labial, as: ستا stā, thy, of thee (instead of تا); سپیرہ spērạh, gray, Sindhī पीलो (= Sansk. पीत); similarly also is خ used, as خما ḍmā, my, of me (instead of ما).

ش š corresponds to the Sansk. ष ṣ̌ and chiefly to श ś, which has frequently passed into š, as شپہ špăh, night, Sansk. क्षपस् (initial k being dropped); وراشہ vrāšăh, language, talk, Sansk. भाषा (with euphonic interpolated r); شپر špaź, six (after the analogy of the Zend khshvas) Sansk. षष्. کشر kašar the younger (brother), Zend kaśu; مشر mašar, the elder (brother), Zend maś; شولہ šōlăh, rice in the husk, Sansk. शालि, Pers. شالی; شولہ švalăh, colic, Sansk. शूलं.

Also original s has passed into š (as partly already in Persian), as: شول šv-ạl, to become, to go, Sansk. स्रु, Pers. شدن; شرهیدل šaṛhēd-ạl, to rot, Sindhī सड़णु; شند šanḍ, barren, Sindhī संढि (fem.).

ن n is purely dental as in Persian; when preceding ړ ṛ it loses its proper sound and must be pronounced with ړ as one sound or like the Sansk. Anusvāra, as: پنړہ panṛăh, shoe (pronounce: pāṛăh, ā = अं). Before b, n is always pronounced like m, as وړنبی vṛumbai, first. When the short vowel preceding n is lengthened, it is frequently dropped, as اوړہ ōźăh, shoulder, Sansk. अंस. In some nouns n has sprung from original m, as شین šīn, green, blue, Sansk. श्याम, from original t in سپین spīn, white, Sansk. श्वेत.

The Pạṣṭō shows a great fondness for the letter ل l, which is frequently substituted for the Dentals n, t and d. Thus we find l instead of n in the Infinitive termination (verbal noun), as کړل kṛ-ạl, to do, Sindhī करणु (Hindī करना), Pers. کردن; لندی

landai, small, little, Sindhī **नंढो**; جَل jal (but also جَن jan), a girl, Pers. زَن; غَلِيم γalīm, enemy, Arabic, غَنِيم. — پلار plār, father, Sansk. **पितर्**, Pers. پَدر; پلن plan, broad, Zend pathana, Pers. پَهن; سَل sal, hundred, Sansk. **शत**. — لیوَر lēvar, husband's (younger) brother, Sansk. **देवर** (Latin: levir); لاس lās, hand, Pers. دَست; لیدَل līd-al, to see, Pers. دیدَن.

L interchanges also with r, as: چیلَی čēlai, a male kid, Hindī **छेरी** (Sindhī **छेली**); رَگی ragai, relationship, Sindhī **लगु**.

L is also added, for euphony's sake, especially before an initial labial v, as: لوَاړه lvāṛah, all, instead of the common وَاړه vāṛah; وږه lvažăh, hunger (instead of وږه, which is not in use), from وږی važai, hungry, Sindhī **बुख्यो**, Hindī **भूखा**. L seems also to be a euphonic interpolation in سوَرلی svarlī, riding, (from سوَر sōr or سوړ svōr) instead of سوَری svarī, similarly in سپرلی sparlai, spring, Zend vanhra, Pahlavī vanhri (see Haug: Zand-Pahlavī Glossary, p. 116), with prefixed euphonic s and transition of v to p = sp (= spar-l-ai); تړپل trapl-al, to jump, Sindhī **ट्रपणु** (Paṣtō causal: تړپول trap-av-al).

ړ r corresponds to original r and is mostly preserved in Paṣtō, as پلار plār, father, Sansk. **पितर्**; سپور spōr, mounted (=سوړ), Sansk. **अश्ववार**, Pers. سوار. For euphony's sake r is interpolated in وړاسه vrāsăh, talk, Sansk. **भाषा**.

§. 6.

5) The Labials.

It is characteristic for the Paṣtō, that, in contradistinction to the Irānian languages, it knows no ف f. It is written and even found in proper names, like آفریدی, but obstinately pronounced, even by the Āfrīdīs themselves, Āprīdai.

پ p corresponds to original p and ph, as پانړ pānṝh, leaf, Sansk. पर्ण; پت pat, honour, Sindhī पति; پالَه pālāh, ploughshare, Sansk. फाल. Seldom has p sprung from original v (or b); as: پرشکال parśakāl, the rainy season, Sansk. वर्षकाल.

In the compound letters sp however p is, after the precedent of the Zend, in which the Sansk. conjunct letters श्व śv have already passed into śp, pretty regularly hardened from v, as سپئی spai, dog, Zend śpā, Sansk. श्वन्; سپين spīn, white, Sansk. श्वेत, Zend śpaēta.

ب b corresponds to original b and bh, as: بامْبڻ bāmbaṇ, a Brahman, Sindhī ब़ांभण, Sansk. ब्राह्मण; بَنک bang, hemp, Sansk. भङ्गा; Sindhī भंग. Now and then b has been softened from p, as: غوبَه γōbaḥ, cowherd, Sansk. गोप; بَنړ banṝh, feather, Sansk. पर्ण (Sindhī पर). At the beginning of a word b is often hardened from v, as: بَاتَي bāṭaī, a wick, Sansk. वर्त्ति, Sindhī वटि; بَڈائي baḍāī, greatness, Sindhī वड़ाई (Sansk. वड़).

م m corresponds to original m, as: مَخ maχ, face, Sansk. मुख; مُولَي mūlaī, radish, Sindhī मूरी, Sansk. मूलक. In some nouns m has sprung from original n, as: مينهَ mīnāh, love, Sindhī नींहु, Sansk. स्नेह; or from a Labial, as نوم nūm, navel, Sansk. नाभि, Pers. نَاف (compare also in Persian بَنک = مَنک) Besides نُوم nūm we find in Paṣṭō also نُو nū, with ejection of final h (bh = h), Pers. نَاخ.

The labial semivowel v does not always form in Paṣṭō a diphthong with a preceding a, but is frequently pronounced as a consonant, as: اَوْغَان avγān, an Afghān; آورِيدَل āvrēd-ạl, to hear.

According to its origin و v corresponds commonly to v, as وَئي va-ai (or vayai) saying, word, Sindhī वाई (Prākrit वाआ,

Sansk. वाच्); وۋ vō, wind, Sansk. वायु. — V has frequently sprung from original b, bh, p and f, as: وَنْد vand, a dike, an embankment, Sindhī बंधि, Pers. بَنْد; وړل vr-ạl, to bear, Sansk. भर्, Pers. بُرْدَن; تاو tāv, heat, (also tāō), Sansk. ताप, Pers. تاپ; واوره vāvrăh, snow, Zend vafra, Pers. بَرف; ولَل vl-ạl, to wash, (Sansk. प्लु, caus. प्लावय्). Initial v, with following u or ō is frequently a euphonic addition (or supplying an elided h), as اُودَه ūdạh or وُودَه vūdạh, asleep; اوْرِيدَل ōrēd-ạl or وۋرِيدَل vōrēd-ạl, to rain; وُچ vuč, dry, Sansk. शुष्क, Zend huska; وۋړ vōr, small, Sansk. क्षुद्र, Pers. خُرْد (rd = ṛ in Pạštō). — V keeps its place more tenaciously in Pạštō, than in Persian, e. g. وَر var, gate, Pers. دَر, from the Sansk. द्वार; ورُون vrūn, the thigh, Pers. رَان, Sansk. ऊरु (ū = v).

§. 7.

Accumulation and transposition of letters.

The Pạštō, as a rough mountainous idiom, accumulates at the beginning of a word two (and even three) consonants. A sibilant (as first or second letter) is thus very frequently joined to an other consonant, as: شپُون špūn, shepherd (Pers. شُبَان); سکوْر skōr, charcoal; پسوْل psōl, a necklace of gold or silver coins; ږدَل žd-ạl, to place; زدَه zdạh, known; څښَل ṭš-ạl, to drink; or a liquida is joined with another consonant, which to our ear often sounds harsh, as: ملَا mlā, the loins; مزرَی mzarai, tiger; نمَر nmar, sun; رغَښْتَل ryašt-ạl, to roll; نغوَتَل nyvat-ạl, to attend.

A peculiar phenomenon in Pạštō is the transposition of letters, to which chiefly the Sibilants and Labials are subject. In some cases, especially in monosyllabic words, the whole word may thus be inverted, so that the original position of the letters

can only be found out by etymology; e. g. کښل kṣ̌-ạl, to draw out, to write, Pers. کَشیدَن, Sansk. कृष्, or ښکل ṣk-ạl; بُزَرْگ buzarg, great (Pers. بُزُرْگ) or زبَرْگ zbarg; روَخ rvaḍ, day (Pers. روز) or ورَخ vraḍ; آرویدَل ārvēd-ạl, to hear (Sansk. आश्रु) or آوریدَل āvrēd-ạl; پټیلَنړ paṭēlanṛ, a weaver's beam, (Hindī पलेटना) or پَلیټَنړ palēṭanṛ.

In some cases only the transposed form has remained in use, as: لَار lār, way (Zend ratha = rat, t = l and transposed lār); پَرسیدَل parsēd-ạl, to swell, to be enlarged, Sindhī पसिरणु (Sansk. प्रसृ); وِیرَه žīrăh, beard, Zend raēsha, Pers. ریش.

§. 8.

3. The Pạṣ̌tō vowel-system.

The Pạṣ̌tō has a great variety of vowels, so that the Arabic signs are not sufficient, to express them accurately, we shall therefore add everywhere a transcription in roman letters.

We give here first a general survey of the Pạṣ̌tō vowel-system:

ạ

a	ā
ĕ, ē	ŏ, ō
i, ī	u, ū
ai	au

In Pạṣ̌tō the short vowels a, i, u are not expressed in the body of the consonants, according to the Arabic-Persian method of writing, but only by signs, placed above or beneath the consonant, after which they are to be sounded.

The sign for a (on the designation of ạ see below a)) is ـَ, which is placed above the consonant and is called either فَتحَه fath'ah (Arabic) or زَبَر zabar (Persian), as فَ fa, سَ sa, شَل šal.

The sign for i (at the end of a word sounded as ĕ) is ـِ; it is placed beneath the consonant and called in Arabic کَسْرَه

kasrah, in Persian زِیر, zĭr (zēr*)), as فِ fi (fĕ), سِ si (sĕ), شِل šil.

The sign for u is ـُ and is placed above the consonant; it is called in Arabic ضَمّه zammah and in Persian پیش pīš (pēš), as: فُ fu, سُ su, شُل šul.

But if a noun commence with a short vowel (a, i, u), Alif (ا) must be written to serve as base for it, the vowels themselves being considered only as auxiliary signs to the consonants, as: اَ a, اِ i, اُ u. In Arabic initial Alif is in this case always provided with Hamzah (see below), which is placed above or beneath it, as أَ a, إِ i, أُ u, but in Paṣṭō it is dispensed with.

The three long vowels ā, ī (ē), ū (ō) are expressed in the body of the consonants by the letters ا, ی, و, with the addition of the respective vowel points, which must be supported by the preceding letter; ا, ی and و are then called سَاکِن sākin or quiescent, because they are not moved by a vowel of their own, as: بَا**) bā, بِی bī, بُو bū; بَال bāl, بِیل bīl, بُول būl.

But when a noun commences with ā, the sign ـٓ is placed horizontally above the Alif = آ. This sign is called in Arabic

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*) In Khorāsān the (original) distinction between ū and ō, ī and ē is still made; the Afghāns pronounce therefore zēr, pēš etc.

**) In some Arabic nouns final ی (above which ا also is now and then placed) is treated and pronounced like Alif, as مُوسَی Mūsā, (also written مُوسَا) Moses; عِیسَی ʿīsā, Jesus; ذِکرَی ḏikrā, recollection etc. Also in the midst of some nouns و and ی is written instead of Alif. In this case, in order to point out the proper pronunciation, the Fath'ah is written vertically, as صَلٰوت ṣalāt, prayer, تَورٰوت or تَورٰیت taurāt, the Pentateuch (Hebr. תּוֹרָה). In اَللّٰه allāhu original و has been ejected and the length of the vowel is now indicated by a vertical Fath'ah.

مَدّه maddah (extension) and is properly an Alif placed above horizontally, so that آ stands for اا. If a noun commences with ī (ē) or ū (ō), ی and و must be likewise preceded by Alif, to support the vowel-sign, as ی and و themselves are quiescent; e. g. اِید īd, اُود ūd. The Arabs put, when ی and و are quiescent, for the sake of accuracy the sign ـْ جَزم jazm (see below) above them, as: اِیْد, اُوْد, دِیْ dī, دُوْ dū etc., but this practice is dropped in Paṣḥtō as superfluous.

In the Arabic-Persian manner of writing ī cannot be distinguished from ē nor ū from ō, as the old Grammarians did not consider it necessary to invent new signs for ē and ō. The Afghāns therefore leave it to the reader to find out for himself, when ī or ē, ū or ō is to be pronounced, though ē and ō are by no means a dialectical variation of ī and ū, but original and independent sounds, founded in the nature of the language. For the Afghāns themselves this non-distinction of ē and ō in writing may have little disadvantage, but for a foreigner many difficulties arise therefrom. We have endeavoured to obviate this difficulty by putting the Kasrah, whenever ē is to be sounded, vertically, as اِید ēd, دِی dē, and by placing the sign ^ above و, whenever ō is to be sounded, as اُود ōd, دُو dō, dropping at the same time the zammah, as superfluous.

When و or ی are moved by a vowel, put above or beneath them, they are no longer quiescent, but regular consonants, as وَار vār, خوَار χvār, مَاوَا māvā, یَار yār, نِیَاز niyāz etc.

The diphthongs ai and au are expressed by a preceding Fath'ah and a following quiescent ی or و, which must be provided with a Jazm (ـْ), as اَیْ ai, اَوْ au, بَیْل bail, بَوْل baul. It has been noticed already (§. 6), that و with a preceding Fath'ah does not always form a diphthong.

Other orthographic signs are:

1) The جَزم jazm (abscission) ـْ, which is placed above a consonant, to denote, that it is not moved by any vowel, as تَخْت χtat, throne, خْپَل χpal, self, own.

2) The هَمْزَه hamzah, ء, in the midst and at the end of a word takes the place of Alif, to keep asunder two convening vowels, of which the second must be supported by the base ى (usually written without the two dots) furnished with Hamzah, as: لَائِق lā-iq, بَائِلَل bā-ĕl-ạl; نَائِى nā-ī; هُوسَئِى hōsa-ī; when the second vowel is ū or ō, Hamzah alone is placed between them (without the base ى), as طَاءُوس ṭā-ūs, پَاءُو pā-ō *). When the final vowel is short, Hamzah alone may serve as base for it, as زُوء zō-ĕ, son (or زُوئِ).

3) The وَصْل vaṣl, ـ (conjunction) is only found in Arabic phrases. It joins two words, the latter of which begins with Alif, the accompanying vowel of which is dropped and the final vowel of the preceding word drawn over or joined to the following, as: عَبْدُ ٱلْمَلِكِ ʿabdu-lmaliki; بِسْمِ ٱللّٰهِ bismi-llāhi.

4) The so-called Tanvīn, the doubling of a final vowel-sign (i. e. ـٌ un, ـً an, ـٍ in) only occurs in a few words borrowed from the Arabic, especially in the Accusative (which is frequently used in an adverbial sense), as: قَصْدًا qaṣdan, intentionally, اِتِّفَاقًا ittifāqan, accidentally etc.

We will now consider the nature and origin of the Pạṣtō vowels separately:

a) The indistinct vowel ạ.

The Pạṣtō has an indistinct vowel-sound, which is also found in the language of the adjoining Kāfirs **). It is somewhat shorter and more indistinct than u in but and can therefore only be learned by hearing. This vowel sound is quite essential to the Pạṣtō and is not to be confounded with the short open a, as it is pronounced with the lips only so much opened as to emit a short sound, which fluctuates between ă and ĕ. In a grammatical point of view the distinction between ạ and ă is very important, as we shall see hereafter. The Afghāns themselves also are so much conscions

*) But in common writing Hamzah is generally left out, as پَاو.

**) See my essay: On the language of the so-called Kāfirs in the Indian Caucasus. Journal of the Royal Asiatic Society, Vol. XIX.

of this difference of sound, that in some cases, where grammatical accuracy demands it, they have designated ạ by a superscribed Hamzah, as: کړه kṛăh, done (facta, Sing. fem.) کړه̆ kṛạh, facti (Pl. masc.). How important the distinction of ă and ạ is, we may see from a few examples, خَر χar, donkey, but خَر̆ χạr, snoring; کَر kar, ploughing and sowing, but کَر̆ kạr, thin excrement; مَټ maṭ, quickness, but مَټ̆ mạṭ, the arm above the elbow. This distinction of both sounds is also very essential in the formation of the Plural of some nouns, as: سخَر sχar, Sing. stone, Plur. سخَر̆ sχạr; مَیَن mayan, Sing. a lover, Pl. مَیَن̆ mayạn. The indistinct ạ is therefore mostly found in monosyllabic words or at the end of a noun, the last syllable of which is pronounced very fleet. ạ is now and then exchanged for i, both sounds being much alike, as زَر̆ zạr, quick or زِر, zir; it interchanges also with ŭ, as پَخ̆ pạχ or پُخ pŭχ, scurf; پَښتو̆ pạṣṭō or پښتو̆ puṣṭō.

b) Short a is pronounced somewhat indistinctly, like the English u in but and as a in Sanskrit and the modern Indian vernaculars; only in conjunction with the Gutturals خ χ, ح h', ه h, ع ‘ a distinct a is sounded.

It corresponds generally to original a, as پَنْد pand, journey, Sindhī पन्धु (Sansk. पन्था); a is not unfrequently shortened from ā, as وَر var, gate, Sansk. द्वार (in Persian also دَر); لَمَن laman, skirt of a dress, Pers. دَامَن. Far more rarely has a been transmuted from original u (ū), i and ē, as: مَخ maχ, face, Sansk. मुख; مَږَک mažak, mouse, Sansk. मूषिक; پَنْدَئِی panḍaī, the calf of the leg, Sansk. पिण्ड; مَږ maž, ram, Sansk. मेष.

c) Long a.

ā corresponds to original ā, as چَار čār, business, work, Sansk. कार्य्य, Sindhī कारि; آسرَه āsrăh, refuge, Sansk. आश्रय (Sindhī आसिरो); ā is but rarely lengthened from original ă, as بَاتَئِی,

a wick, Sindhī वट्टि, (Sansk. वर्त्ति), the double consonant being dissolved into a single one by lengthening the preceding vowel, as in Prākrit. Now and then ā has taken its rise from the diphthong au, as چاپير čāpēr, round about, Hindī चौफेर.

d) ĕ and ē.

Both vowels are in Paṣṭō separate sounds, though in writing they are frequently confounded (as they are expressed by kasrah or ی with kasrah respectively). The ear therefore alone can be a safe guide. On the whole the following rule holds good: e is always pronounced short at the end of a word, be it written by kasrah alone or by ی; it may therefore be considered anceps, as: کښ kṣĕ (or کښې kṣē) in; وړاند vṛāndĕ, before, (written also وړاندې); لوې lōĕ, great; زوې zōĕ, son (= زوی). Long is final ē only in the Format. Sing. and Nom. Plur. of fem. nouns ending in ăh, because it is not without an accent, as otherwise; it is therefore always written with ی, as: ښځې, ṣaḍ-ē, both syllables being accented. In the midst of a noun ē is always long and must be written by ی, as ډير ḍēr, much, پېځې pēṭ-ai, a load. Short e can here only occur, when preceded immediately by a long vowel, which has the accent; in this case ĕ (= ĭ) is usually expressed by the base ی, but without dots, as: پاڼکوْ pā-ĕkō, a lever for pounding grain.

e) ŏ, ō.

Short ŏ is only found at the beginning or end of a noun and is always expressed by Pēš, as: وکړه vŏ kṛah, do! لارْ lārŏ, Format. Pl. of لار lār, road. Final ŏ is properly long and is commonly written so, as لارو lārō, but as the accent is on the preceding syllable in such like nouns, it is also pronounced short and written accordingly.

Long ō corresponds to original ō, as ډولئې ḍōlaī, a sedan chair, Hindī डोली, Sansk. दोला; کوټه kōṭăh, house, Hindī कोठा, Sansk. कोष्ठ. The contracted ō of the Indian idioms has

likewise been received in Paṣṭō, as: نۇلئ nōlai, a weasel, Sindhī **नोरू**, Sansk. **नकुल** (Prāk. **णउल**). Very frequently ō has sprung from original ā, the Paṣṭō showing a particular predilection for this sound; e. g. وړ vō, wind, Sindhī **वाउ**, Sansk. **वायु**; زوی zōe, son, Sansk. **जात**; اوبه ōbāh, water, Pers. آب; this is especially the case, when a letter has been elided, as مور mōr, mother, Sansk. **मातर्**, وروړ vrōr, brother, Sansk. **भातर्**; څلور ṭalōr, four, Sansk. **चत्वार्**. But original short a also has frequently passed into ō in Paṣṭō, as کور kōr, house, Hindī **घर**; اوښه ōṣāh, tear, Sansk. **अश्रु**.

u and ū also have often been changed to ō, as: کوږ kōẓ, crooked, Sansk. **कुब्ज**, Prāk. **कुज्जो** (Pers. کج): نیږه nẓōr, daughter-in-law, Sansk. **स्नुषा**; سوغ sōγ, a sniff, Hindī **सूंघ**; original au too is commonly contracted to ō, as څوکئی ṭōkaī, a guard, Hindī **चौकी**; چوپړ čōpāṛ, a summer-house, Hindī **चौपाड़**.

ō corresponds also in some nouns to original p and b (by transition into v), as: تاوه tāō, heat, Sansk. **ताप**; اووه ōvah, seven, Sansk. **सप्तन्** (s being first changed to h and then elided); شو šō, night (or شو šav, Pers. شب); اوړه ōrāh, cloud, Pers. آبر (Pārsī avr) Sansk. **अभ्र**.

f) Y and ī.

Y corresponds to original i, as: سنګار singār, ornament, Sindhī **सिंगारु** (Sansk. **शृङ्गार**, ṛ = i in Prākrit); Y is frequently shortened from original a, as جنئی jina-ī, girl, Sansk. **कनी**; سل sil, hundred, (also سل sal) Sansk. **शत** (Pers. صد). At the beginning of a noun short i is often elided, as the Paṣṭō is rather fond of harsh conjunct letters, as: ستوری stōrai, star, Pers.

ستارہ; درنگ drang, delay, Pers. درنگ; گران grān, heavy, Pers. گران girān.

I corresponds to old ī, as دیوہ ḍīvāh, lamp, Sansk. दीप; ī is now and then lengthened from i, as سیند sīnd, river, Sansk. सिन्धु; چیٹی čīṭaī, letter, Hindī चिट्ठी (by dissolving ṭṭh into single ṭh and lengthening the preceding vowel as in Prākrit). Original ē also has passed into ī, as سپین spīn, white, Sansk. श्वेत.

g) u and ū.

u corresponds to original u, as: جُغ juγ, yoke, Sansk. युग (Hindī जुग).

ū is old ū, as چُور čūr, bruised, Sindhī चूरु, Sansk. चूर्ण; short u, which is long by position, is frequently lengthened (by dissolving the conjunct letters) as: کُوٹھ kūṭḥ, dog, Sindhī कुत्तो (Sansk. कुक्कुर); کُوبی kūbai, hump-backed, Sindhī कुबो (Sansk. कुब्ज (cf. کُوڑ); مُوٹ mūṭ, the fist, Sindhī मुट्ठि, Sansk. मुष्टि; سُوند sūnḍ, dry ginger, Sindhī सुंढि, Sansk. शुण्ठि.

Long a often passes into ū in Paṣṭō (as in Persian to, where ā is vulgarly pronounced ū), as: خُونہ χūnāh, a chamber, Pers. خانہ; شپُون špūn, shepherd, Pers. شبان; نُوم nūm, name, Sansk. नाम (Pers. نام); لُوم lūm, net, Pers. دام. Also short a, which is long by position, may pass into ū, as کُونړ kūnṛ, deaf, (Pers. کر) Sansk. अकर्ण.

h) The diphthong ai.

It is to be noticed, that this diphthong is pronounced in Paṣṭō like i in wise (not like the German ai, but ei). Not to be confounded with ai is aī, which is no diphthong at all, but must be pronounced as two separate vowels.

At the end of a noun ai corresponds to the Sindhī ō, ŭ (Prākrit ō, and in the inferior dialects already ē; cf. §. 9, 2.), as

تَلَی talai, foot-sole, Sindhī तलो, Sansk. तल; in the midst of a pure Paṣtō noun it is seldom found, oftener in words borrowed from foreign languages, as مَیْل mail, dirt, Sindhī मैलु Sansk. मल.

i) The diphthong au.

In pure Paṣtō words au is rather scarce, as: کَوْتَر kautar, pigeon (contracted from the Persian کَبُوتَر); پَلَوْ palau, the hem (of a dress), Sindhī पलउ; au is commonly contracted to ō in Paṣtō, as تَوْبَه tōbāh, repentence (Arab. تَوْبَة); روْښَن rōṣan, bright, Pers. رَوْشَن; or it is dissolved into av, as اوْلَاد ōlād (= اَوْلَاد) or اَوْلَاد avlād, children; au is even now and then depressed into ā, as قَام qām, tribe, Arab. قَوْم.

II. Section.

The formation of themes in Paṣtō.

I. The terminations of nouns.

§. 9.

A. Masculine nouns.

1) Nouns ending in a consonant.

The vocalic termination of the Sanskrit-Prākrit ओ ō, which has still been preserved in Sindhī (ŭ), has for the greatest part been cast off in Paṣtō, as in Hindī and Panjābī, and most nouns end therefore in a consonant, as کَوْر kōr, house, کَال kāl, year. Most Paṣtō nouns ending in a consonant are therefore masculine, those nouns only being excepted, which imply a female being, as مَوْر mōr, mother, خَوْر χōr, sister, لُور lūr, daughter etc.; further a certain number of nouns, which in the Nom. Sing. have already dropped their vocalic feminine termination, but restore it again in the Formative Sing. and in the Nom. Plur. §. 10, 5; 51, a.

2) Nouns ending in ai.

The termination ai corresponds 1) to the Sindhī termination ō (§. 8, h.). It is worthy of notice, that nearly in all those nouns, in which the Sindhī has preserved the termination ō, Hindī and Panjābī commonly ā, (see my Sindhī grammar, §. 6, II), the Paṣṭō exhibits the termination ai, and where the Sindhī has shortened ō to u, the Pāṣṭō has dropped the vocalic termination altogether, as mentioned already; e. g. ستوْرَیْ stōrai, star, Sindhī तारा; کِینڈَیْ gēnḍai, rhinoceros, Sindhī गेंड्रो (gēnḍō); هَڈَیْ haḍai, bone, Sindhī हड्रो; لَنْڈَیْ lanḍai, small, Sindhī नंढो. 2) To the Sindhī adjective termination ī, as: هوْڈَیْ hōḍai, obstinate, Sindhī होड्री; but the Persian adjective termination ī is generally preserved in Paṣṭō, as such adjectives are considered as foreign, as زَخْمِی zaχmī, wounded; similarly: کوْڑِی kōṛī, leprous, Hindī कोढ़ी (kōṛhī), the proper Pāṣṭō formation being پِیسَیْ pēsai, from پِیس (Pers.).

3) Nouns ending in ā.

The termination ā occurs only in a comparatively small number of nouns, which are for the greatest part borrowed from foreign sources, especially the Hindī, Panjābī and Persian, as: جوْلَا jōlā, a weaver, Pers. جولاه; چُوڑَا čūṛā, a bangle, Hindī चूड़ा, Sindhī चूड़ो (m.) گُوڈَا gūdā, a doll, Hindī गुड्डा (m.); بِیگَا bēgā, (= بِیگَاه) evening.

It is remarkable and only to be explained by the Sindhī, that the following nouns are treated as masculine in Paṣṭō: زِنَا zinā, adultery (also written زِنَاه, Sindhī already जिनाहु (زِنَاهُ) m., but in Hindī fem., صَبَا ṣabā, (= صَبَاح, which is also met

with) morning, Sindhī सुब्हु m., but in Hindī-Hindūstānī صبًا or صَبَاح fem.; صَهْبَا gahbā, red wine *).

Also adjectives, which are borrowed from the Sindhī, Hindī or Persian, may terminate in ā, as لَگيَا lagiā, applied, Hindī लगा; رَوَا ravā, proper, Pers.

4) Nouns ending in ō.

The termination ō which is occasionally also written u, with Pēš) is of rare occurrence, as چَرْکَاءُ čarkā-ō, sprinkling water, Sindhī छिड़्काओ; بَانْرُ banṛō, eyelash (Sindhī वाणु, Sanak. वाण).

Some adjectives also end in ō, as پِرزُ pirzō, becoming, Pers. پَذِير; پَايَاءُ payā-ō, fordable, Pers. پَايَاب.

Some nouns ending in ō are feminine: بارخُ bārẖō, the cheek; پَائکُ pāekō, a flail, pounder; پَښتُ paṣṭō, the language of the Afghāns; زَانگُ zāngō, a swing, cradle; لَانبُ lāmbō, swimming; وَرْشُ varšō, meadow; هِندکُ hindkō, the language of the Hindūs, Hindī.

The names of animals, which end in ō, are generis communis, as: بِيزُ bīzō, m. f. monkey; پِشُ pišō, m. f. cat.

5) Nouns ending in ṣh.

The termination ṣh corresponds to the Sindhī termination ō and u and is therefore masculine throughout. It must be well distinguished from the termination ăh, which is always feminine, though in writing commonly no distinction is made, as: کُوَٹه kūṭṣh, dog, (Sindhī कुत्तो), but کُوَٹه kūṭăh, bitch; وِيٹَه vēṭṭṣh,

*) Shakespear has not ventured to add a gender in his Hindūst. Dictionary.

hair; تلَه tlạh, going. — Many adjectives also end in ạh, as: اُدَه ūdạh, asleep. In some manuscripts the termination ạh is occasionally expressed by Fath'ah (a) only, as خوَارَ = خوَارَه χvārạh, food; but this is to be disproved of. — All Persian nouns, which are ending in ـه and are masculine, are reckoned amongst this class.

6) Nouns ending in ĕ.

The termination ĕ is peculiar to the Paṣtō, though it is already in some instances met with in Sindhī (राइ rāe = राउ rā-u, cf. Sindhī Grammar, §. 6, VII.), as: زوْه zŏe, son; نُوه nūe, mother's brother (Sindhī मामो); دوْه dŏe, custom. Nouns, borrowed from foreign sources and ending in ā often affix e (for euphony's sake), as: خُدَاه χudāe, God; اُمَرَاه umarāe, a noble (Arab. broken Plural); آشنَاه āšnāe, an acquaintance, Pers. آشنَا.

Adjectives also may end in ĕ, as لوْی lŏe, great, تَوْی tŏe, spilt.

7) Nouns ending in ī.

The termination ī is seldom found in masc. nouns, most nouns of this ending being taken from foreign sources, as: هَرْڈَائی harḍāī, a vagabond (an everywhere); څَارِی ṭārī, a spy, Sindhī चारी; هَاتِی hātī, an elephant, Sindhī हाथी.

The termination ī is more common with adjectives, as: خُندِی χundī, preserved; چوْلِی čŏḷī, unplaited (hair); خوَرَاکِی χvarākī, edible.

8) Nouns ending in ū.

The termination ū is not unfrequent in Paṣtō, as: ټَاپُو ṭāpū, island, Sindhī टापू; کَنڈُو kandū, a large earthen vessel for holding grain; میلُو mīlū, bear.

Only a few nouns ending in ū are feminine, as: بَاگُو bāgū, a bug-bear; پُنبی چھُو pumbē-čū, a cotton pod.

Names of animals, ending in ū, are generis communis, as: مِیلُو, m. and f., bear.

Adjectives also may terminate in ū, as in Sindhī; e. g. پَاسُو pāsū, low-born; لَاهُو lāhū, carried away by the water (Sindhī लाहू).

9) Nouns ending in au.

The termination au is found only in a few nouns, as: پَلَوْ palau, hem of a garment; چَوْ čau, a small canal; لَوْ lau, harvest; سَوْ sau, hundred.

The only adjective ending in au is: یَوْ yau, one.

§. 10.

B. Feminine nouns.

1) Nouns ending in ā.

Most Pąštō nouns, ending in ā, are feminine (cf. §. 9, 3). This termination corresponds to the Sansk.-Prākrit formation of fem. nouns in ā, which has been more or less preserved in all the modern vernaculars of India*), as: غلَا γlā, theft, from غَل γąl, thief; تَنَا tanā, thunder; ملَا mlā, the loins.

Some foreign nouns, which originally end in āh' or āh (i. e. in a consonant), are treated as feminine in Pąštō, the final consonants ح h' and ه h not been heard in pronunciation, as پَنَاه panāh, fem. asylum; صَلَاح salāh', advice (fem. also in Hindūstānī).

2) Nouns ending in ăh.

This termination comprises the greatest part of all the fem. nouns in Pąštō. It corresponds to the Sindhī fem. termination ă, which is shortened from original ā (cf. Sindhī Gram. §. 6, V); the Pąštō

*) The Drāvidian idioms of the South being of course excluded.

does not strictly follow the Sindhī in this respect, but according to its own fancy it has subsumed under this termination also such nouns, as end in Sindhī in ī (fem.), or has arbitrarily changed the gender. E. g. ژَبَه žabăh, tongue, Sindhī ज़िभ, Sansk. जिह्वा; وَاکَه vāgăh, bridle, Sindhī वाग़, Sansk. वागा; ټانټَه ṭānṭăh, stalk of Indian corn, Sindhī ड्रांड्री, Hindī डांठी; نَاکَه nākăh, alligator, Hindī नाका m.

Foreign words ending in ع, preceded by Fath'ah, are likewise feminine, the ع not being heard in Pạṣṭō, as طَمَع ṭamaꜣ, avidity, also written طَمَعَه ṭamaꜣh; similarly final ه is dropped in صُلح ṣulha (or صُلْحَه ṣulh'ăh), peace.

Foreign words, ending in ـَه, are on an average feminine, except they imply a male being, as: نُقطَه nuqṭăh, point, in Sindhī and Hindī masc.; نَاشتَه nāštăh, breakfast, in Hindūstānī masc.; even پِرِښْتَه piriṣṭăh, angel, is in Pạṣṭō fem.

3) Nouns ending in ī.

This termination, which in the Indian Prākrit tongues comprises most feminine nouns, is comparatively scarce in Pạṣṭō and chiefly found in such words, as have been taken from the Persian or the Indian idioms, as: سِيَالِي siālī, equality; وروڑِي vrōrī, brotherhood; دښنِي duṣnī, enmity (instead of دښمَنِي); سَهِيلِي sahēlī, a handmaid.

4) Nouns ending in aī.

Instead of the termination ī the Pạṣṭō uses very extensively the termination aī, which originally is identical with it. Already in Sindhī āī is only a variation of ī (cf. Sindhī Gram. §. 10, I, 1. 2.). In Pạṣṭō the termination aī has so much got the ascendency, that most Sindhī nouns ending in ī have been changed to the termination aī in Pạṣṭō, as: ټوپَئِي ṭōpaī, hat, Sindhī

टोपी; مَانرَئِی mānraī, an upper-storied house, Sindhī माड़ी; چِیتَئِی čītaī, letter, Sindhī चिठी.

5) Nouns ending in ĕ (and in a consonant).

The termination e (i), which is originally identical with I (see Sindhī Gram. §. 6, VII) is only found in a small number of substantives, as نَاوِی, nāve, bride; ترۆرِی trōre, aunt; یَوِی yaue, ploughing; it is chiefly used to form the feminine from adjectives and participles (present and past), as وَڙَیْ vaźai, m., hungry, fem. وَڙِی vaźe or وَڙِ; کَوُونکَیْ kavūnkai, m. doing, fem. کَوُونکِی kavūnke (کَوُونکِه); cf. §. 39, 2.

A certain number of feminine nouns, which originally ended in e, have dropped it in the Nom. Sing., but restore it again in the Format. Sing. and in the Nom. Plur. As in Sindhī already both feminine terminations, ă and ĕ are interchanging, so has the Paṣṭō also some nouns, which in Sindhī end as yet in ă, subsumed under the termination e; e. g. چَار čār, business, (instead of چَارِ, Sindhī कारि), Gen. Sing. دَ چَارِ da čāre, Nom. Pl. چَارِی čāre (or چَارِ); کۆهَار gōhār, a herd (= کۆهَارِ, Sindhī गोहरि), Gen. Sing. دَکۆهَارِ da gōhāre etc.; وَاټ vāṭ, road (Sindhī वाट), Gen. Sing. دَ وَاټِ da vāṭe etc.; cf. §. 51, a.

Only a small number of fem. nouns ends in an original consonant, which are all irregular in their Plural cf. §. 51, b.

II. Primary themes derived directly from verbal roots.

§. 11.

The roots having passed through so manifold and partly radical transmutations in Paṣṭō, it is very often difficult, to point out the primary themes, as the etymology of a great many Paṣṭō nouns is still wrapt up in darkness.

Notwithstanding this it is very interesting to follow them up, as far as they can be distinctly recognised, as we get thereby a glimpse into the internal fabric of the language and are enabled to lay bare the links, which connect the Paṣtō with the Indian Prākrit tongues.

§. 12.

1) The verbal noun ending in aḥ (masc.) and ăh (fem.).

Like as in Sindhī a verbal noun, ending in u, may be derived from the verbal root (see Sindhī Gram. §. 8, I, 1, c.), in the same way a verbal noun may be derived in Paṣtō by dropping the termination of the Infinitive aḷ, and adding to the root of the verb the termination aḥ (= Sindhī u, cf. §. 9, 5), as:

پَخسیدَه paχsēd-aḥ, grieving, Inf. پَخسیدَل paχsēd-aḷ, v. n.

لیدَه līd-aḥ, seeing, Inf. لیدَل līd-aḷ, v. a.

The causal verbs do not form a verbal noun in aḥ (nor any verb ending in av-aḷ or ōv-aḷ), but employ either the termination -unăh, -ūn, or -ăūn (§. 13. 15.).

Of the formation of a verbal noun in ăh, which is so frequent in Sindhī (= ă), only a few remnants have been left in Paṣtō, as:

ناسته nāst-ăh, f., sitting, Inf. ناستَل nāst-aḷ;
کښیناسته kṣē-nāst-ăh, sitting down, Inf. کښیناستَل.

زغاسته zγāst-ăh, running, Inf. زغاستَل zγāst-aḷ.

ملاسته mlāst-ăh, reposing, Inf. ملاستَل mlāst-aḷ.

A variation of the verbal nouns in aḥ are those verbal nouns, which are derived from the root by lengthening at the same time the root-vowel, as:

واته vāt-aḥ, going out, Inf. وَتَل vat-aḷ,

and the compounds from وَتَل, as:

الواته āl-vāt-aḥ, flying, Inf. الوَتَل āl-vat-aḷ.

کاته kāt-aḥ, seeing, Inf. کَتَل kat-aḷ.

یاسته yāst-aḥ, ejecting, Inf. یَاستَل yāst-aḷ.

But in the Formative Plur. the lengthened root vowel is shortened again on account of the accession of the heavy termination ō,

as ډَ کَتو da kat-o, of seeing. It is to be observed, that the verbal nouns ending in ạh are always treated as Plurals; only in poëtry they are occasionally used in the Sing.

§. 13.

2) The verbal noun ending in -anăh, -unăh.

The most common formation of verbal nouns is that ending in -anăh (fem.), which corresponds to the Sindhī affix अणु (Sindhī Gram. §. 8, I, 2), with the only difference, that the gender has been changed in Paṣtō. This affix is added to the verbal root in the same way as the affix ạh.

The causals and all (active) verbs, which end in av-ạl or ōv-ạl, change the termination anăh to unăh, by the influence of the labial v. E. g.

تښتنه tṣ̌-anăh, fleeing, Inf. تښتل tṣ̌-ạl.

مړېدنه marēd-anăh, the being satiated, Inf. مړېدل marēd-ạl.

پرورنه parvar-anăh, fostering, Inf. پرورل parvar-ạl.

پروونه parav-unăh, instigating, Inf. پروول parav-ạl.

پرووونه prōv-unăh, selling, Inf. پرووول prōv-ạl.

§. 14.

3) The verbal noun ending in ạl.

This verbal noun has now become the Infinitive, which is regularly inflected like all other nouns. The termination ạl is originally identical with the affix an (anăh), by transition of n to l. It is remarkable, that the verbal noun in ạl is always treated as a Plural in Paṣto (like the verbal noun in ạh) §. 42, f. In the Formative Plural the affix ạl may be dropped altogether, so that such a noun outwardly quite coincides with the verbal noun ending in ạh, as: ډَ لیدَلو da līdal-ō, or ډَ لیدو da līd-ō, of seeing.

§. 15.

4) The verbal noun ending in ūn (ā-ūn).

This affix corresponds to the Sindhī form in aṇō, which implies in Sindhī a lasting state or occupation (see Sindhī Gramm. §. 8, I, 2, b). The Sindhī termination aṇō has been

changed to ūn in Paṣtō, by transition of a to ū, final ō (u) being cast off at the same time. The affix ūn is immediately joined to the verbal root (the termination of the Infinitive ạl being first cleared away), and in those derivative neuter verbs, which end in ēd-ạl, it either accedes to the pure verbal root or to the verbal termination ēd-, as:

تړون taṛ-ūn, binding, Inf. تړل taṛ-ạl.

ګډون gaḍ-ūn
ګډېدون gaḍ-ēd-ūn } intercourse, Inf. ګډېدل gaḍ-ēd-ạl.

But when the termination -ēd- is a part of the verbal root (i. e. when the verb ending in ēd-ạl is not a derivative or no longer considered as such), the affix ūn must always accede to it, as:

آرېدون ārvēd-ūn, hearing, Inf. آرېدل ārvēd-ạl.

ويرېدون vērēd-ūn, being afraid, Inf. ويرېدل vērēd-ạl.

In causal verbs ā is inserted before the affix ūn, after the analogy of the Sindhī (Sindhī Gram. §. 42, II), the causal character of the verb being expressed thereby, as:

درسټاون drast-ā-ūn, completing, Inf. درسټول drast-av-ạl.

ښورۀاون ṣōr-ā-ūn, shaking, Inf. ښورول ṣōr-av-ạl.

But the formation of the causal verbal noun without inserted ā is also admissible, as:

پخوون paχ-av-ūn, cooking, Inf. پخول paχ-av-ạl.

§. 16.

5) The Gerundive ending in ūnai.

The Paṣtō forms a Gerundive, by joining the affix ūnai (corresponding to the Sindhī affix aṇō, see Sindhī Gram. §. 9, 13. b) immediately to the verbal root. Outwardly it coincides with the affix ūnai, forming the participle present (§. 17), but it is well to be distinguished from it. Its use is not frequent, the Paṣtō generally preferring another turn, to express the idea of the Gerundive, very likely from no other reason but its liability to being confounded with the participle present. E. g.

لیدونی līd-ūnai, what is or ought to be seen, Inf. لیدل līd-ạl.

کړونی kṛ-ūnai, what is to be done, Inf. کړل kṛ-ạl.

تَه تَرْکَ بَه دَ دِی نَه کړُونِی وُ نَه کړِی زَه طَاقَت دَ دِی نَه لِیدُونِی کَار نَه لَرَم

Kalīlah ō Damanah (Rav. Gulsh. I, 97).

Thou wilt not give up this not to be done (work) and I have no strength for this not to be seen work.

§. 17.

6) The participle present ending in ūnai and ūnkai.

The participle present has two terminations, which are affixed to the root of the verb, after the termination of the Infinitive ạl has been cast off.

a) The termination ūnai (fem. ūne).

This participial affix is identical with the Sindhī affix andō (see Sindhī Gram. §. 8, I, 10); in Pạštō the dental d (= t) has been ejected and a deepened to ū, to restore the original quantity.

کِرزِیدُونَیْ girzēd-ūnai, going about, Inf. کِرزِیدَل girzēd-ạl.

مَاتِیدُونَیْ māt-ēd-ūnai, being broken, Inf. مَاتِیدَل māt-ēd-ạl.

چُوپُونَیْ čūp-ūnai, sucking, Inf. چُوپَل čūp-ạl.

کښُوونَیْ kṣ̌-av-ūnai, causing to write, Inf. کښُوَل kṣ̌-av-ạl.

b) The termination ūnkai (fem. ūnke).

This termination is formed from the preceding and the adjective affix kai (Sindhī kō), so that it is properly a verbal adjective. For this reason it is frequently used in the sense of a substantive.

مَسِیدُونکَیْ masēd-ūnkai, smiling, Inf. مَسِیدَل masēd-ạl.

لُوټُونکَیْ lūṭ-ūnkai, a plunderer, Inf. لُوټَل lūṭ-ạl.

§. 18.

7) The participle perfect ending in ai and alai.

As in the Present, the Pạštō has also two participial terminations in the Perfect.

1) The termination ai (fem. e), which, after the rejection of the Infinitive termination ạl, is immediately added to the verbal

root. This affix corresponds to the Sindhī affix yō, Hindī ā (Persian ah), which has sprung from the Sansk. affix त ta by elision of t (see: Sindhī Gram. §. 9, 14). Like the Sindhī (Hindī etc.) the Paṣtō can form a perfect participle of the Active Voice only from neuter verbs, whereas the perfect participle of transitive and causal verbs has always a passive signification.

As regards the formation of the perfect participle the following particulars are to be noticed:

a) Monosyllabic verbs, commencing with a conjunct letter, insert a euphonic a between the two consonants, to facilitate the pronunciation, as:

تَلَی tal-ai, gone, Inf. تلل tl-ạl.

شَوَی šav-ai, having become, Inf. شول šv-ạl.

کَړَی kaṛ-ai, having been made, Inf. کړل kṛ-ạl.

b) The neuter derivative verbs (compounded with a substantive or adjective) are dissolved in the participle perfect into their component parts and use the perfect participle of شول šv-ạl, to become, i. e. شَوَی šavai, which is put after the substantive or adjective. Those neuter verbs, which end in ēd-ạl and are not derivatives or no longer considered as such, form their perfect participle regularly, by adding the affix ai to the verbal root. E. g.

دَاغ شَوَی dāγ šavai, branded, Inf. دَاغيدَل dāγ-ēd-ạl (دَاغ subst.)

زړ شَوَی zōṛ šavai, having become old, Inf. زړيدَل zaṛ-ēd-ạl (زړ adj.)

وېرېدَلی verēd-ai, having been afraid, Inf. وېرېدَل vērēd-ạl.

c) The causals (av-ạl), which are not compounded with a substantive or adjective (§. 118) or which are no longer treated as such, form their participle perfect seldom by the termination ai, but mostly by alai (cf. 2). The derivative causals are dissolved in the participle perfect into their component parts and put after the substantive or adjective the perf. participle of کړل kṛ-ạl, i. e. کَړَی karai. E. g.

جَارکَړَی jār karai, sacrificed, Inf. جَارَوَل jār-av-ạl (جَار subst.)

جوړکَړَی jōṛ karai, made healthy, Inf. جوړَوَل jōṛ-av-ạl (جوړ adj.)

2) The termination alai, which is joined to the verbal root in the same way as ai. The very same termination we find

already in Sindhī (a-lu, see Sindhī Gram. §. 10, 21, b), Marāṭhī and Gujarātī, by which the perfect participle is rendered more like an adjective in form, whithout essentially affecting its original participial signification. The affix (a-)lai is originally an adjective affix, the use of which is already known in Prākrit (cf. Varar. Prāk. Prakāśa, IV, 26, Cowell's ed.). In Paṣtō ai (the proper affix of the perfect participle) has been changed to a before the affix lai, similarly as in Sindhī ō has passed into a.

It is to be noticed, that the causals ending in av-ạl (as far as they are not derivatives) and generally also the active verbs ending in -v-ạl, form their participle perfect mostly by alai, less by ai. E. g.

وَرْهَوَلَىٰ varh-av-alai, released, Inf. وَرْهَوَلْ varh-av-ạl.

ښُوَدَلَىٰ ṣ̌ōv-alai, shown, Inf. ښُوَلْ ṣ̌ōv-ạl.

نِيوَلَىٰ nīv-alai,
نِيوَىٰ nīv-ai
} seized, Inf. نِيوَلْ nīv-ạl.

All verbs may assume the termination alai instead of ai. The causals eject now and then before alai the syllable -av-, as دَمَلَىٰ dam-alai, breathed, instead of دَمَوَلَىٰ dam-av-alai. The monosyllabic verbs commencing with a conjunct consonant, do not insert between the two consonants a euphonic a, when assuming the termination alai, as:

تَلَىٰ tl-alai, gone, Inf. تَلْ tl-ạl.

III. Secondary themes.

Under this class we comprise all those nouns (substantives as well as adjectives), which are derived, according to fixed laws, from another (primary) theme.

A. Formation of abstract nouns,

which, by means of different affixes are derived from other nominal themes (substantives and adjectives).

§. 19.

1) Nouns ending in ī (fem.).

This termination, which in Sindhī (see: Sindhī Gram. §. 10, I, 1) and Persian comprises the greatest number of abstract nouns, is not so frequent in Paṣtō. E. g.

بَڈائی baḍā-ī (baḍā-y-ī) greatness, from بَڈای baḍāe, great.

خوَشی χvaš-ī, pleasure, from خوَش χvaš, pleased.

جَاسُوسی jāsūs-ī, spying, from جَاسُوس jāsūs, spy.

§. 20.

2) Nouns ending in ā and āī (fem.).

By means of these two affixes (which are essentially identical) abstract nouns are derived from substantives and adjectives. E. g.

غلا γl-ā, theft, from غل γl, thief.

رُونرا rūnṛ-ā or: رُونرائی rūnṛ-āī
رَنرا raṇṛ-ā رَنرائی raṇṛ-āī } splendour, from رُونر rūnṛ, splendid.

رُوشنائی rōṣn-āī, brightness, from رُوشن rōṣan, bright.

§. 21.

3) Nouns ending in ăh (fem.).

The affix ăh (shortened from original ā) forms abstract nouns form adjectives; final ō is changed before it to av and ai to i; e. g.

پوهه pōh-ăh, understanding, from پوه pōh, intelligent.

پرزوه pirzav-ăh, desire, from پرزو pirzō, desirous.

ستاړیه stáṛi-ah, fatigue, from ستړی staṛai, fatigued.

§. 22.

4) Nouns ending in tiā (stiă, siă) (fem.).

The Paṣtō affix tiā corresponds to the Sindhī affix ता, ताई, which forms numerous abstract nouns from substantives and adjectives (see: Sindhī Gram. §. 10, 3). The affix stiă and (thence by assimilation) siă is identical with tiā, the sibilant being only a euphonic addition; it is only found in a few nouns. The affix tiă is immediately joined to the noun; in some adjectives however the

original (long) root-vowel (ā), which in the Nom. Sing. had been deepened to ō or ū is restored again, but shortened at the same time to a before the accession of this (heavy) affix; final ai is changed to ī (i. e. the noun is put in the Formative), and final ء dropped.

درُونْدتِيَا drūnd-tiā, heaviness, from درُوند drūnd, heavy.

زوْرِتِيَا zṓṛ-tiā } oldage, from زوْر zōṛ, old.
زَرِتِيَا záṛ-tiā }

ستَرِيتِيَا stáṛī-tiā, fatigue, from ستَرَىْ staṛai, fatigued.

ميلَمستِيَا mēlma-stiā, hospitality, from ميلمَه mēlmạh, guest.

تَنكسِيَا tang-siā, tightness, from تَنك tang, tight.

§. 23.

5) Nouns ending in aṭ, tōb (ōb), tūn (ūn), vālai, valī, galvī, avī.

All these abstract affixes are derived from one Sanskrit affix, as different from each other as they may appear at the first glimpse. We have here an instance, how the modern Prākrit idioms (and amongst them also the Pạṣṭō) have managed to derive from one affix a variety of abstract formations. The Sansk. affix, from which all these various forms have sprung, is त्व tva*) (cf. Sindhī Gram. §. 10, 6).

a) The affix aṭ (masc.).

This affix corresponds to the Sindhī affix āṭu (Sindhī Gram. §. 10, b). (The process of assimilation is: त्व tv = त्त tt, and by lengthening the conjunctive vowel a = āt; by transition to the cerebral class = āṭ; in Pạṣṭō however the conjunctive vowel is not lengthened.) This formation is in Pạṣṭō, as well as in Sindhī, of rare occurrence.

لوْيَټ lōy-aṭ, greatness, from لوْي lōe, great.

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*) Or त्वन tvana, Prāk. त्तण; cf. Lassen, Instit. Linguae Prāk. §. 89.

b) The affix tōb (ōb) (masc.).

In the case of this affix the process of assimilation is: tva is dissolved into tav = tab and short a deepened to ō = tōb; from tōb has sprung ōb by elision of t (in accordance with a common Prākrit rule). — This formation is very common in Paṣtō and derives abstract nouns from substantives and adjectives. In some adjectives the original (long) a, which in the Nom. Sing. has been deepened to ō (ū) is restored again before the accession of this (heavy) affix, but shortened at the same time. Nouns ending in ai are put in the Formative (= ī) before this affix, and some adjectives ending in ai, drop their final syllable altogether. E. g.

سپينتوب spīn-tōb, whiteness, from سپين spīn, white.

سړتوب saṛ-tōb
سوړتوب sōṛ-tōb } coldness, from سوړ sōṛ, cold.

سړيتوب saṛī-tōb, humanity, from سړی saṛai, man.

ليوَنتوب lēvan-tōb, madness, from ليوَنی lēvanai, mad.

پرسوب paṛs-ōb, swelling; Adj. not in use (cf. پرسيدَل paṛs-ed-al).

c) The affix tūn (ūn) (masc.)

This affix is lengthened from तन; ūn is the same as tūn, only with elision of t. Both affixes derive abstract nouns from adjectives, seldom from substantives. Before the affix ūn final ai, ah etc. is dropped. *)

بيلتون biyal-tūn, separation, from بيَل biyal, separated.

پيوستون paivast-ūn, connexion, from پيوستَه paivastah.

وَندون žvand-ūn, life, from وَندَی žvandai, alive.

کُنډتون kuṇḍa-tūn
کُنډتون kuṇḍăh-tūn } widowhood, from کُنډه kuṇḍăh, widow.

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*) Not to be confounded with the abstract affix تُون is the noun تُون tūn = Pers. ستَان place, which also forms compounds, as ميږتُون mēžă-tūn, an ant's nest or place (§. 38, 2).

d) The affix vālai (masc.)*).

The affix vālai is equally to be derived from वन = ल्न, the medial a being lengthened to ā and n changed to l. By means of this affix numerous abstract nouns are formed from substantives and adjectives. Before the accession of this affix original (long) a, which in the Nom. Sing. has been deepened to ō (or ū), may be restored again in adjectives, but must be shortened. E. g.

سُورْوَالَىْ sūr-vālai, redness, from سُور sūr, red.

كَنړوَالَىْ kaṇ-vālai
كُونړوَالَىْ kōṇ-vālai } deafness, from كُونړ kōṇ, deaf.

مُورْوَالَىْ mōr-vālai, motherhood, from مُور mōr, mother.

e) The affix valī (fem.).

The affix valī is apparently shortened from vālai and the masc. termination changed at the same time to the feminine. It is of rare occurrence and implies chiefly relationship. E. g.

قَامولَى qām-valī, clanship, from قَام qām, clan, tribe.

وړوړولَى vrōr-valī, brotherhood, from وړور vrōr, brother.

f) The affix galvī, galī (fem.).

The origin of this affix is rather obscure; but we do not hesitate to derive it too from वन = ल्न. In Persian already initial v is often charged to g, and that n is often changed to l in Paṣtō, we have noticed already (§ 5). The original form of this affix is galī, which is also found; in gal-v-ī v seems to be a euphonic insertion. It denotes, like valī, relationship. E. g.

وړوړ ګلوى vrōr-galvī, brotherhood, from وړور vrōr, brother.

پېژند ګلوى pēžand-galvī
پېژند ګلى pēžand-galī } acquaintance, from پېژندى (part.perf., known).

*) The abstract affix vālai is not to be compared with the Hindī vālā (Sindhī vārō), for we have its form in Paṣtō still (vāl).

g) The affiv avī (fem.).

The affix a-vī (for a is the conjunctive vowel) corresponds to the Sindhī affix pī (Sindhī Gram. § 10, 6) = bī = vī. It implies likewise relationship and is not used much. E. g.

خپَلَوِی χpal-avī, relationship, from خپَل χpal, own.

§ 24.

b) Nouns ending in gaṛăh (fem.) and gaṛai (masc.).

The affix gaṛăh corresponds to the Sindhī affix कार, which already in Sindhī forms abstract nouns (Sindhī Gram. § 10, 7). In Paṣ̌tō k has passed into the media g and r into ṛ, ă being shortened at the same time (cf. Pers. گر). This formation is very scarce; e. g.

ښيګړه ṣ̌ē-gaṛăh
ښيګړی ṣ̌ē-garai
} goodness, from ښه ṣ̌ăh, good.

B. Formation of appellatives and adjectives.

§ 25.

In the following formations we comprise only such appellatives and adjectives, the derivation of which from another nominal theme by means of an affix may be clearly established. The Persian formations, which have been brought over to the Paṣ̌tō, we shall pass by as foreign to our investigation.

§ 26.

1) The affix ai (ī).

By means of the affix ai numerous adjectives are formed; it corresponds according to etymology:

a) To the Sindhī affix ō = Sansk. अ (Sindhī Gram. § 10, 14), which is subjoined to the nominal theme, as:

پاخَی paχ-ai, mangy, from پاخ paχ, mange.

مَاخَی maχ-ai, even, equal, from مَخ maχ, face.

پَرونَی parūn-ai, yester, from پَرون parūn, yesterday (adv.).

b) To the Sindhī affix ī (Sansk. ईय, इय; Sindhī Gram. § 10, 9, b), which forms adjectives implying descent, as:

پيښاوَرَىٰ pēṣāwar-ai, of Peshāwar, from پيښاوَر Pēshāwar.

سواتَىٰ svāt-ai, of Svāt, from سوات Svāt.

In Persian formations or such as are made in analogy with the Persian (or Hindī) the affix ī is used, as:

روڻَانِى rōṣān-ī, an adherent of Pīr rōṣān;

هِنْدِى hind-ī, Indian, from هِنْد Hind, India.

خَرْڅِى χarṭ-ī, prodigal, from خَرْڅ χarṭ, expense.

§. 27.

2) The affix anai, an (īnai, ūnai).

This affix corresponds to the Sindhī affix āṇō (Sindhī Gram. § 10, 27), by which adjectives are formed implying time, place or relation generally. When the nominal theme ends in a vowel or final ah (āh), the initial a of the affix anai is dropped as well as final h of the theme. E. g.

اوْسَنَىٰ ōs-anai present (time), from اوْس ōs, now (adv.).

بيگَانَىٰ bēgā-nai, last night's, from بيگَا bēgā (or بيگَاه) evening.

پوْرتَنَىٰ pōrta-nai, upper, from پوْرتَه pōrtah, above.

The termination ai is also frequently dropped, as:

اوْسَن ōs-an, hodiernal.

An irregular formation is:

بَرَنَىٰ bar-anai, last night's, from بَرَايَه barāyah, last night (adv.).

Besides the form anai we find also ūnai (Sindhī Gram. § 10, 28, a) and īnai, the latter form always, when the nominal theme ends in i (e) and ē; e. g.

رِښتُونَىٰ riṣt-ūnai } true, truthful, from an obsolete theme رِښت
رِښتِينَىٰ riṣt-īnai } (Pers. راست).

وړانديَنَىٰ vṛānd-īnai, foremost, from وړانَدِ vṛānde, ahead (adv.).

§ 28.

3) The affix tai and tū.

Both affixes, which are only found now in a few nouns, are identical with the Sindhī affix atu (Sindhī Gram. § 10, 18), and form appellatives, which denote an occupation or usual action; e. g.

روژهتی rōžah-tai, one who fasts much, from روژه rōžăh, fast.

جرگتو jirga-tū, a member of the جرگه jirgăh, assembly of the clan.

§ 29.

4) The affix zan, žan, jan.

This affix is of Persian origin but frequently used in Paṣtō nouns; žan and jan is only a different pronunciation of zan. The fem. termination ăh is dropped before the accession of this affix. E. g.

غمزن ɣam-zan
غمژن ɣam-žan } sorrowful, from غم ɣam, sorrow.
غمجن ɣam-jan

تبجن tab-jan, feverish, from تبه tabăh, fever.

§. 30.

5) The affix man (an).

The affix man is shortened from the Persian affix mand (Sansk. मत्, Prāk. मन्त), from which has sprung the affix an by elision of initial m. It forms adjectives implying possession. Before man final ī and aī are changed to a, and before an final ăh, ī and aī are dropped altogether. E. g.

دولتمن daulat-man, rich, from دولت wealth.

میرځمن mīrṭa-man, hateful, from میرځی mīrṭī, spite.

پمن pam-an, mangy, from پم pam, mange.

خیرن χīr-an, dirty, from خیره χīrăh, dirt.

وړن vaṛ-an, woollen, from وړئی vaṛaī, wool.

§. 31.

6) The affix bār, var and vāl.

These three affixes are identical and correspond to the Sindhī affix vārō (Hindī vāl or vālā, Sansk. वल; see Sindhī Gram. § 10, 36). The Paṣṭō affix bār and var is used in the same sense as the Persian وَار and وَر*) and the Sindhī vārō, denoting possession, whereas vāl is now used to form a few appellatives implying descent, which is already partly the case in Hindī.

When a noun ends in a consonant, the affix var (but not bār) is joined to the nominal theme by the conjunctive vowel a, (as in Sindhī), to facilitate the pronunciation.

مِنّتبَار minnat-bār, obliged, from مِنّت, obligation.

زړَور zṛaḥ-var, bold (having a heart), زړَه zṛaḥ, heart.

بَختَور baχt-a-var, lucky, from بَخت baχt, luck.

بُنيرَوَال bunēr-vāl, a man of Bunēr.

پَكلَئِی وَال paklaī-vāl, a man of Paklaī.

The affix وَار vār is also found in Paṣṭō, but only in nouns borrowed directly from the Persian.

§. 32.

7) The affix yālai.

This affix corresponds to the Sindhī affix ārō or ālu (Sindhī Gram. § 10, 15), which forms adjectives implying possession. In Paṣṭō a euphonic y has been inserted before ālō = y-ālai.

The termination ai, ăh (aī) is dropped before the accession of this affix. E. g.

جَنگيَالَئ jang-yālai, warlike, from جَنگ war (Pers. جَنگَار).

تُورياَلَئ tūr-yālai, a swordsman, from تُورَه tūrăh, sword.

برَگيَالَئ brag-yālai, spotted by leprosy, from برَگَئ bragai, leprosy.

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*) Vullers, Institutiones Linguae Persicae, p. 165, 174. 175. derives all these affixes from آوردن, but the Sindhī and Hindī speaks too strongly and also too clearly against it.

§. 33.

8) The affix ēlạh, ēlai and ilai.

These affixes, which are all identical, correspond to the Sindhī affix īrō, ērō (ēlō) (Sindhī Gram. § 10, 16). In Pạṣtō they are now used only in a few words and form appellatives of descent.

روهيلَه rōh-ēlạh
روهيلَى rōh-ēlai
روهِلَى rōh-ilai

} a mountaineer, from روه rōh, a mountainous country (Sindhi रोहु).

§. 34.

9) The affix īn, īnạh.

This affix corresponds to the Sindhī affix īṇō, (Sansk. ईन; Sindhi Gram. § 10, 30), Persian īn, īnah, and forms adjectives, which signify „consisting of, made of". The termination ai, aĭ and ăh is dropped before the accession of this affix. E. g.

ریښمین rēṣm-īn, silken, from ریښم rēṣam, silk.
خوړين χavr-īn, made of clay, from خوړی χavrai, clay.
وړينه vaṛ-īnạh, woollen, from وړی vaṛaī, wool.

IV. Formation of Diminutives.

§. 35.

As in Sindhī so also in Pạṣtō a diminutive may be formed by using the fem. termination of a noun, where this is admissible, as:

ډَنډ ḍanḍ a (somewhat large) tank, ډَنډَه ḍanḍăh (fem.) a (somewhat) smaller tank.

But the Pạṣtō possesses also a great variety of diminutive affixes, more so than any of the cognate idioms. They are the following:

1) K, which corresponds to the Sansk. dimin. affix क. When a noun ends in consonant, a is used as conjunctive vowel, but when it ends in ăh (fem.), h only is dropped and the fem. noun passes into a masculine on account of the affix k; the fem. termination kăh however is also in use.

مَرْدَک mard-a-k, a little man, from مَرْد mard, man.

تۆپَک tōp-a-k, a musket (small cannon), from تۆپ tōp, cannon.

بَنرَکە banṛa-kăh, a small feather, from بَنرَه banṛăh, a (large) feather.

2) Kai (fem. kaī). This affix is identical with the preceding. In monosyllabic words, which have ō or ū in the Nom. Sing. deepened from original ă, this vowel is restored again before the affix kai but shortened, the addition of the (heavy) affix not admitting any longer the retention of the (long) root-vowel.

When the noun ends in aī or ăh, ī and h are dropped before the affix; long ā is frequently shortened and ai dropped altogether. E. g.

ڤَپَرَکَیْ ṭapar-kai, a thin sheet of water, from ڤَپَرَیْ ṭaparai, a pool.

شپَنکَی špan-kai m. a little shepherd
شپَنکَئی špan-kaī f. a little shepherdess
} from شپُون špūn, shepherd.

جِینَکَئی jīna-kaī, a little girl, from جِینَئی jīnaī, girl.

تۆتَکَیْ tōta-kai, a swallow (a small parrot), from تۆتَا tōtă (m.) a parrot.

وِرُکَیْ vṛu-kai, very small (fem. وِرُکَ vṛu-ke) from وِرْ vuṛ, small.

3) gai (fem. gaī). This affix is identical with kai, only the tennis k having passed into the corresponding media g.

بَازَارگَیْ bāzār-gai, a small Bāzār, from بَازَار.

بُودَاگَیْ būḍā-gaī, an old little man
بُودَاگَئی būdā-gaī, an old little woman
} from بُودَا būḍā, old.

تَټُوگَیْ ṭaṭū-gai, a small pony, from تَټُو ṭaṭū, a pony.

Irregular is:

زَرگَیْ zaṛ-gai, a small heart, from زَړ zṛăh, heart.

4) ū-kai, ū-gai. Both these affixes do not differ in any way from the preceding affixes, only ū being added as conjunctive vowel, before which every final vowel (or diphthong) disappears. E. g.

ډَنډُوکَیْ ḍanḍ-ū-kai, a small pond, from ډَنډ ḍanḍ, a pond.

چُړُوکَئی čuṛ-ū-kaī, a small knife, from چُړَئی čuṛaī, knife.

5) ai. This affix is identical with kai, k being elided and only ai added to the noun, if the final consonant be a guttural or a liquida (l, r). E. g.

ٹَٹَکَیْ ṭaṭak-ai, a small hammer, from ٹَٹَک ṭaṭak, hammer.

جُونَگَیْ jūng-ai, a small young camel, from جُونک jūng, a young camel.

ڇَرخَیْ ṭarχ-ai, a reel, from ڇَرْخ, ṭarχ, a wheel.

بَهَادُرَی bahādur-ai, a little hero, from بَهَادُر bahādur, a hero.

§ 36.

Besides k, kai, gai the Paṣtō makes also use of the second diminutive affix of the Sanskrit, ऋ r, deriving from it a variety of new diminutive affixes.

b) ṛai (fem. ṛaī). This affix corresponds to the Sindhī diminutive affix ṛō (= ऋ); its conjunctive vowel is a, before which a final vowel (or diphthong) is dropped.

خَسَرِیْ χas-a-ṛai, a little bit of straw, from خَس χas, a straw.

بَچَرِیْ bača-ṛai, a little infant, from بَچَیْ bačai, infant.

کُوزَڑَی kūz-a-ṛaī, a small gugglet, from کُوزَہ kūzăh, a gugglet.

7) ū-ṛai (ūrai), ō-ṛai (ō-rai) (fem. ūṛaī, ōṛaī or ūṛe, ōṛe). These affixes are identical with ṛai, with the only difference, that ū or ō are used as conjunctive vowels, before which a vocalic termination must disappear.

جَنگُوڑَیْ jangū-ṛai, skirmish, from جَنگ jang, battle.

گَدْوڑَیْ gaḍ-ō-rai, lamb, from گَدْ gaḍ, a ram.

مَوَکُوڑَیْ maža-k-ūṛai, a little mouse, from مَوَک maža-k, a mouse.

§ 37.

8) Karai, garai, gūṛai (fem. kare, gare, gūṛaī and gūṛe). It appears, that these affixes, which are of rare occurrence, comprise both diminutive affixes k, g and ṛ (r). E. g.

تُوتَکَرَیْ tōta-karai, swallow, from تُوتَا tōtā, parrot.

وُزگَرَیْ vuz-garai
وُزگُوڑَیْ vuz-gūṛai
} a kid, from وُز vuz, a he-goat.

garai is now and then also added to adjectives, as:

نیمګړی nīm-garai, imcomplete (a little half), from نیم nīm, half.

9) ūn-garai. This affix, which is only found in a few words, is identical with garai, with the only difference, that ūn (= ū) is used as conjunctive vowel; e. g.

بچونګړی bač-ūngarai, a little infant, from بچی bačai, infant.

10) ū-ṭai, ō-ṭai (fem. ūṭaī, ōṭaī with subst., ūṭe, ōṭe with adj.). The origin of these (identical) affixes is somewhat obscure. There can be no doubt, that ū and ō are conjunctive vowels, the proper diminutive affix is therefore ṭai. We find the very same affix in Sindhī, ūṭō or ōṭō (Sindhī Gram. § 11). It is probable, that r has been first changed to ḍ (ड़, as already in Prākrit) and thence to ṭ. Before ū-ṭai or ōṭai a final vocalic termination is dropped. This diminutive affix is not only joined to substantives but also to adjectives. E. g.

سړوټی saṛ-ōṭai, a little, man, from سړی saṛai, man.

کچوټی kač-ūṭai, very small, from کچ kač, small.

جنړوټی jin-ōṭaī, a little girl, from جنۍ jinaī, girl.

11) gūṭai or gōṭai (fem. gūṭaī, gōṭaī). This affix is apparently a combination of ūṭai (ōṭai) with the affix g = k, like karai and garai. E. g.

ملاګوټی mullā-gūṭai a little (= ignorant) mullā.

کارګوټی kār-gōṭai, a small matter, from کار kār, matter.

زړګوټی zaṛ-gōṭai, a little heart, from زړه zṛah, heart.

§. 38.

V. Composition of nouns.

The Paṣṭō uses (abstracted from those, which are directly taken from the Persian), four kinds of compound nouns:

1) Copulative compounds (so-called Dvandva), two nouns being joined together either by the Persian copula و (ō) or by the insertion of the long vowel ā. Such like compounds are considered, from a grammatical point of view, as one word. E. g.

سَرْوْمَال sar-ō-māl, head and property.

کُوْرَاکُوْر kōr-ā-kōr, house by house.

Compositions, made after the analogy of the Persian, by the proposition پَه pah (= Pers. بَه) are not frequent, as: بَنْهَر پَه بَنْهَر town by town. Juxtapositions, like نَاسْت وَلَار sitting, standing (= restless), وَرکَړه رَاکَړه giving to him, giving to me = commerce, are not treated in Paṣtō as one noun (and therefore no compound), as every word is inflected separately.

2) Dependent compounds (so-called Tatpuruṣa), the first of which is grammatically dependent on the second. The first noun stands mostly in a Genitive-relation to the second, far more rarely is another case-relation implied. E. g.

نْوَر پِرِيوَاتَه nvar-prēvāṭaḥ, sun-set.

کَلَه مِنَار kalăh-minar, a tower of sculls.

In such like compounds the first noun commonly remains unaltered, but a vocalic termination may also undergo a change; so may final ai be changed to a and final ăh be dropped altogether.

مِيږَتُون mēža-tūn, an ants' nest (تُون = Pers. ستَان), from مِيږَه mēžai.

خَاورگَارَه χāvr-gāṛai, a clay-pit (خَاورَه χāvrăh).

اُوْسپِين خَړَه ōspīn-χaṛai iron-dross (اُوْسپِينَه ōspīnăh).

Only in poëtry such compounds are found, as:

کَمَر پِروْت kamar-prōt, fallen on the waist.

More common are such compounds, as are formed after the analogy of the Persian, as:

گوْښَه نشِين gōṣăh-nišīn, sitting in a corner.

گَنْدپَوْش gand-pōš, wearing a patched garment.

3) Descriptive compounds (so-called karmadhāraya), in which the first noun nearer defines the second. Properly speaking the Paṣtō has not formed any compounds of this kind from its own resources, but adopted them from the Persian or the

adjoining Prākrit idioms, though substituting occasionally a Pạṣṭō noun*).

مَهَاجَن mahājan, a banker (a great man) (Hindī).

مَهَرَاج maha-rāj, a king (Hindī).

نَاپَاک nā-pāk, impure (Pers.).

هَم زوْوَلَیْ ham- zōvalai, cotemporary (born together).

4) Possessive compounds (so-called Bahuvrīhi).

This class of compounds is very frequent in Pạṣṭō and formed in various ways, as it comprises again all the three preceding classes. On the whole the Pạṣṭō agrees therein with the Persian, but it has also formed such compounds, as are foreign to the Persian and are more in accordance with Sanskrit usage.

a) Two substantives may form a possessive compound as:

گُل اَنْدَامَه gul-andāmăh, having the body of a rose (fem.);

گُل اَنْدَام is Tatpuruṣa, body of a rose.

سِینَه کَبَاب sīnăh kabāb, having the breast roasted; سِینَه کَبَاب may also be Tatpuruṣa.

b) An adjective or participle perfect is put before a substantive. The substantive itself may either remain unaltered or it changes a final ạh, ăh and the Plural-termination ūnah to ai, ūn-ai respectively, whereby the substantive is transferred to an adjective. The adjective which is placed before the substantive, commonly remains in the Masc. Sing., but it may also take the gender of its substantive.

نیک خوْی nēk χōe, having a good temper.

پَاک زرُونَیْ pāk zṛūnai, having pure hearts (زرُونَه, Plur. of زرَه).

سپین ویرَیْ spīn žīrai, having a white beard (ویرَه žīrăh).

ویرَه خُولَیْ vīṛăh χūlai, having an open mouth (خُولَه χūlăh).

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*) Appositions, like کُوټَه سپَیْ Kūṭạh spai, a dog of the Kūṭạh race, cannot be considered as compounds, as every noun is treated as independent; in the fem. therefore کُوټَه سپَیْ Kūṭăh spaī, a bitch of the Kūṭăh race.

c) Another kind of possessive compounds, which is peculiar to the Pa̧ṣtō, is formed by placing the adjective or participle perfect after the substantive. When the adjective ends in a consonant, it may add the termination ai, whereas substantives ending in ăh drop it before the adjective. E. g.

زوْی مَړَیْ zōe maṛai, having a dead son.

لَاس پرېکړَیْ lās prēkaṛai, having the hand cut off.

مَخ تَوْرَیْ maχ tōrai, having a black face (تَوْر black).

سَتَرګ وَرَیْ starg vaẓai, having hungry eyes.

VI. Formation of the gender.

§ 39.

The Pa̧ṣtō has, like most of the Indian Prākrit tongues, lost the neuter and distinguishes only between masculine and feminine. The gender is on the whole very easily recognisable by the terminations of the nouns (§ 9. 10); only the termination ـَه causes some difficulties, though the pronunciation itself clearly distinguishes between masculine (a̧h) and feminine nouns (ăh).

The gender is either expressed by different nouns, as it is the case in most languages with nouns denoting relationship, like: پلَار plaṛ, father, موْر mōr, mother; وروْر vrōr, brother, خوْر χōr, sister; مېړَه mēṛa̧h, husband, اَرتِینَه artīnăh, wife; زوْی zōe, son, لُور lūr, daughter; the same is the case with some common domestic animals, as سَنْدَه sanḍa̧h, a male buffalo, مېښَه mēṣăh, a female buffalo: or the feminine is formed from the masculine by a different termination. This is done in the following manner:

1) From masc. nouns ending in a consonant the feminine is formed by adding the termination ăh (§ 10, 2), as:

څَمِیَار ṭamiār, a tanner, fem. څَمِیَارَه ṭamiār-ăh, the wife of a tanner.

غَل γa̧l, a thief, fem. غلَه γlăh (instead of γa̧l-ăh) a female thief.

Those nouns, which have deepened original ă to ŏ or ŭ in the Nom. Sing., restore it again, but shortened before the fem. termination ăh, which is accented.

شپُون špŭn, shepherd, fem. شپَنَه špán-ắh, shepherdess.

پښتُون pə̆štūn, an Afghān, fem. پښتَنَه pə̆štan-ắh, an Afghān woman.

The same rule holds good in reference to adjectives ending in a consonant (§ 86).

ډېر ḍēr, much, fem. ډېرَه ḍēr-ắh.

رُوڼ rūnṛ, bright, fem. رَنړَه ranṛ-ắh.

خُوږ ṭŏrb, fat, fem. خُږَه ṭarb-ắh.

2) From masc. nouns, ending in ai the feminine is formed by changing final ai to aī (seldom to ī), as:

دُرَانَی durānai, a Durāni, fem. دُرَانَئی durānaī, a female Durānī.

خُوږَی ṭŏṛai, a bullock (with crumpled horns), fem. خُوږَئی ṭŏṛaī.

وړُمبَی vṛumbai, the first, fem. وړُمبَئی vṛumbaī.

پِشَی pisai, cat, fem. پِشِي pišī (besides پِشَئی).

An exception from this rule makes a number of adjectives, which form their feminine not by aī but by e (cf. § 87, 2); further all participles present and perfect (§ 87, d).

Similarly a number of substantives, especially such, as are originally adjectives, form their feminine by the termination e, as:

ژَنړَی žanṛai, a lad, fem. ژَنړِ žanṛe, a girl.

سَرکُوزَی sarkūzai, a hog, fem. سَرکُوزِ sarkūze.

کَچُولَی kačūṭai, a little child (dim.), fem. کَچُولِ kačūṭe.

کُوتَی kūṭai, a young donkey, fem. کُوتِ kūṭe*).

وړَابَانړَی vṛābānṛai, a man of a marriage procession, fem. وړَابَانړِ vrābānṛe.

The diminutive affixes karai and garai form their feminine by e (§ 37); so also garai, when corresponding to the Persian

*) Similarly کُوچَنی kučai, a young donkey, fem. کُوچ kuče.

affix كَر, making, doing (cf. § 87, 2, c). The dim. affix ūṛai admits of both fem. terminations, aī and e;

وزْگَرَیْ vuzgarai, a small goat, fem. وزْگَرِ vuzgare.

چِرکُورَیْ čirkūṛai, a little cock, fem. چِرکُورِیْ and چِرکُورِ.

3) From masc. nouns ending in ā the feminine is derived by changing ā to ī, as:

تُوتَا tōṭā a parrot, fem. تُوتِی tōṭī.

Besides the fem. termination ī however aī is also in use, as:

کَاکَا kākā, paternal uncle, fem. کَاکَیْ kākaī, paternal aunt.

گُوْدَا gōḍā, a male puppet, fem. گُوْدَیْ gōḍaī, a female puppet.

Adjectives, ending in ā, remain unaltered in the feminine (§ 38).

4) From masc. nouns ending in ạh the feminine is formed by changing ạh to ăh. Though this change is not expressed in writing, it is heard in pronunciation. E. g.

کَارگَہ kárgạh, a male crow, fem. کَارگَہ kárgăh.

کُوتَہ kúṭạh, dog, fem. کُوتَہ kúṭăh, bitch.

Adjectives ending in ạh form their feminine in the same way, cf. §. 90. From substantives, denoting human beings or occupations the feminine is formed by means of the affiix anăh (Sindhī āṇī etc; Sindhī Gram. § 14, 1), before which the termination ạh is dropped. E. g.

گوبَہ gōbạh, cowherd, fem. گوبَنَہ gōbanăh, herdswoman.

میلمَہ mēlmạh, guest, fem. میلمَنَہ mēlmanăh, female guest.

5) From masc. nouns ending in e the feminine is formed by adding the termination ăh, before which final e is changed to y. E. g.

آشنَایَ āšnāe, acquaintance, friend, fem. آشنَایَہ āšnāy-ăh.

سوَیَ sōe, hare, fem. سوَیَہ sōy-ăh.

The same is the case with adjectives, § 91.

6) From masc. nouns ending in ī the feminine is formed by changing ī to aī, as*):

دوبي dōbī, a washerman, fem. دوبئي dōbaī, washerwoman.

كمكي kumakī, a helper, fem. كمكئي kumakaī.

With nouns denoting human and other living beings (of a higher kind) or occupations, the fem. termination ـڙه aṇăh (Sindhī āṇī, Sindhī Gram. § 14, 4) is also in use, before which final ī is either dropped or changed to y, when preceded by a vowel.

موچي mōčī, a shoemaker, fem. موچڙه mōč-aṇăh.

نائي mā-ī a barber, fem. نائيڙه nāy-aṇăh.

هاتي hātī, elephant, fem. هاتڙه hāt-aṇăh.

Adjectives, ending in ī (mostly of foreign origin) remain unchanged in the feminine § 92.

7) From masc. nouns ending in ō a feminine is only rarely formed, as most nouns with the termination ō are generis communis (§ 9, 4). When a feminine is formed, it is done by adding the fem. termination ăh and changing (for euphony's sake) at the same time final ō to v. E. g.

كاڙسامو kāṛsā-ō, a long faced person, fem. كاڙساڙو kāṛsāv-ăh.

Adjectives in ō remain unchanged in the feminine. § 89.

8) From masc. nouns ending in ū the feminine is formed by adding the fem. termination ăh, before which final ū is changed to av, as:

ٽٽو ṭaṭū, a pony, fem. ٽٽوڙه ṭaṭav-ăh.

Some substantives in ū are generis communis § 9, 8.

With nouns denoting human beings, the fem. termination āṇaī (āṇrāī) = Sindhī āṇī (Sindhī Gram. § 14, 3), is also found, before which final ū is changed to the semivowel v, as:

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*) That Arabic words ending in ī, may have ăh in the fem., is understood, as: نبي nabī, prophet, fem. نبيه nabiăh, prophetess. Some are generis communis, as هادي hādī, m. and fem., a guide.

هندو hindū, a Hindū, fem. هندوانۍ hindv-āṇaī, a Hindū woman.

Adjectives in ū remain unchanged in the feminine, §. 92.

9) From masc. nouns ending in au a feminine is seldom formed as: پيرو pairau, a follower, fem. پيروه pairaw-ăh (pairav-ăh). About the fem. termination of the numeral adjective يو yau, one, see §. 92, 8; 94.

III. Section.

Flexion of the noun.*)

§. 40.

From a grammatical point of view the Paṣ̌tō has no declension, as little as the modern vernaculars of India. The old case-remnants, which are as yet found in the Indian Prākrit idioms, have totally disappeared in Paṣ̌tō and the whole declensional process is made up by means of prefixes and postfixes.

The whole declension of the Paṣ̌tō noun is therefore concentrated in the formation of the Plural and of the Formative Singular and Plural (the so-called oblique case), from which, by prefixing or postfixing certain particles, the several cases are formed.

§. 41.

I. Formation of the Plural.

The crude form of a noun represents in Paṣ̌tō always the Nom. Sing., from which, according to the following rules, the Nom. Plural is formed.

We must treat separately of masc. and fem. nouns, every gender forming its Nom. Plur. in a different manner, according to its termination.

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*) The Paṣ̌tō has neither a definite nor indefinite article; see §. 178.

A. Formation of the Plural of masc. nouns.

§. 42.

1) Nouns ending in a consonant.

These form their Nom. Plur.

a) by adding the termination ān.

This Plural-termination, which the Paṣtō has in common with the Persian, is commonly used in such nouns, as denote animate objects, as:

مَلِک malik, a chief, Plur. مَلِکان málik-ān.

مَار mār, a snake, Plur. مَاران már-ān.

But this rule is by no means strict; for many nouns, denoting inanimate objects, take also the termination ān or use promiscuously ān and ūnah(b), as:

ځاه ṭāh, a well, Pl. ځاهان ṭāh-ān or ځاهونه ṭāh-ūnah.

شُوند šūnḍ, lip, Pl. شُوندان šūnḍ-ān.

To this Plur. affix ān the poets add again (as well as to the Plur. termination gān) the termination ē (= ān-ē) and transfer thus the masc. Plur. termination to the feminine, as: دلبَرانی dilbar-ān-ē, heart-ravishing (women).

b) by adding the termination unah (ūna).

This Plur. termination (which, according to its origin, is identical with the preceding, ā having been changed to ū) is commonly used in nouns denoting inanimate objects, far less in such as imply living beings. E. g.

کور kōr, house, Pl. کورونه kōr-ūnah.

گُل gul, rose, Pl. گُلونه gul-ūnah.

غَر ɣar, mountain, Pl. غرونه ɣr-ūnah. *)

*) With ejection of a (instead of ɣar-ūnah), the Paṣtō being very found of such hard initial sounds. Similarly کال kāl, year, is also often shortened to کلونه kal-unah (instead of کالونه).

The following nouns' denoting animate objects, always form their Plural by ūnah;

آس ās, horse, Pl. آسُونَه āsūnah.

پلار plār, father, Pl. پلارُونَه plārūnah.

تربُور tarbūr, a cousin, Pl. تربُورُونَه tarbūrūnah.

غل γaḷ, thief, Pl. غلُونَه γlūnah.

c) by adding the termination ạh.

Some nouns chiefly monosyllabic ones with radical a or ạ, form their Plural by ejecting the short root-vowel and adding the termination ạh, as:

خر χar, donkey, Pl. خړ χṛạh.

غر γar, mountain, Pl. غړ γr-ạh.

غل γaḷ, thief, Pl. غلّه γl-ạh.

مل mal, companion, Pl. ملّه ml-ạh.

خرشن χaršan, horse-dung, Pl. خرشنّه χaršn-ạh.

In the same way form their Plural some adjectives, cf. §. 85.

d) by adding the termination ah. (with internal vowel-change).

A certain number of nouns, in which original long a is deepened to ū in the Nom. Sing., restore it again before adding the Plural termination ah.*) E. g.

پښتون pāṣtūn, Afghān, Pl. پښتانَه pạṣtān-ah.

شپون špūn, shepherd, Pl. شپانَه špān-ah.

بيلتون bial-tūn, separation, Pl. بيلتانَه bial-tān-ah.

نمونځ nmūnḍ, prayer, Pl. نمانځه nmānḍ-ah.

In the same way a number of adjectives form their Plural, cf. §. 86. Besides this Plural-formation we find also the regular one

*) The Plural termination ah differs so far from the fem. termination ăh see § 39, i.

(ūnah) in use, but only in nouns denoting inanimate objects, as:

نمُونځ nmūnḍ, Pl. نمُونځونَه nmūnḍ-ūnah.

The following two nouns form their Plural somewhat irregularly, by changing the final ū to a before the termination ūnah:

زَنګُون zangūn, knee, Pl. زَنګَنُونَه zangan-ūnah.

وړُون vrūn, the thigh, Pl. وړَنُونَه vran-ūnah.

e) by adding the termination ahār.

This Plural termination is only added to such nouns, as denote a sound, as:

ټرَپ trap, the sound of a jump, Pl. ټرَپَهار trap-ahār.

غُړُنب ɣuṛumb, a boom, Pl. غُړُنبَهار ɣuṛumb-ahār.

Some of these nouns are only used in the Plural, as: کَشَهار kaš-ahār, rustling.

f) by changing final radical a to ə.

This Plural formation, which is effected by a slight change of the final vowel of the noun, is quite peculiar to the Paṣtō. E. g.

سخَر sχar, stone, Pl. سخّر sχər.

نَهتَر naṫar, pine-tree, Pl. نَهتّر naṫər.

ښَځُونَکی šaḍūnak, a hermaphrodite, Pl. ښَځُونّکی šaḍūnək.

مَیَن mayan (adj.) a lover, Pl. مَیّن mayən.

There is a small number of nouns of this kind, the Plural of which must be well taken notice of.

In the same way form their Plural all adjectives, made up by means of the affixes زَن, zan, (جَن, ژَن) and ګَر gar, when used substantively.

Very likely from the same reason the Infinitive (ending in ́-ạl) is also treated as a Plurale tantum.

g) by adding the termination ah (a).
(in conjunction with numerals*).

Not to be confounded with the Plural formation c) d) is the Plural termination ah, which does not require any vowel change within the noun and is only added to nouns, denoting inanimate objects, when preceded by a numeral. E. g.

دړی کَالَه drē kāl-ah, three years; شپیتَه هُنَرَ špētah hunar-a, sixty artifices.

کَس kas, somebody, a person, may also take the Pl. termination ah (a), when preceded by a numeral, as تیرصُو کَسَ tērgū kas-a, three hundred men.

Instead of this Plural formation the common one (ending in ūnah) may be optionally used, as: دړی کَالُونَه drē kāl-ūnah, three years.

h) Irregular Plural formation.

وروڼ vrōr, brother, forms its Plural quite irregularly وروڼَړه vrūnṛah (also written وروڼَه).

Many nouns are considered as collective in Paṣṭō and are therefore constructed as Plurals, without taking any of the preceding Plural terminations. Such are: پَنیر panīr, cheese, غَنَم γanam, wheat سیو sēv, apple, کُچ kuč, butter, مَالُوچ mālūč, cleaned cotton, and many others.

§. 43.

2) Nouns ending in ai.

These form their Plural by changing ai to ī, as:

لِندَیْ lindai, archer, Pl. لِندِی lind-ī.

کَسَیْ kas-ai, pupil of the eye, Pl. کَسِي kas-ī.

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*) To these may also be added indefinite pronouns as: څو ṭō, some, etc.

Some nouns are only found in the Plural, as:

بُوتْ سُورِی būṭsūrī, bran; تَرْسَرِی tarsarī, yellowish spots on the skin; غَورِی γvarī, clarified butter; نمَرِی nmarī, clothes.

The following nouns assume different terminations in the Plural:

پِیْرَی pērai, a demon, one of the Genii, Pl. پِیرِی pēr-ī and پِیرِیَان pēri-ān.

مرَیْثَی mrai-ai, slave, Pl. مرَیثِی mrai-I or مرَیَان mrai-ān or مرَیْونه mrai-ūnah.

§. 44.

3) Nouns ending in ā.

These form their Plural after the analogy of the Persian by adding the termination ān with euphonic y or g inserted between the final vowel of the noun and the termination, as:

گَدَا gadā, a beggar, Pl. گَدَایَان gadá-y-ān

مَامَا māmā, paternal uncle, Pl. مَامَاگَان mámā-g-ān.

گوْدَا gōdā, puppet, Pl. گوْدَاگَان gōdá-g-ān.

Arabic nouns, ending in ā in the broken Plural, may besides add the Pl. termination y-ān or gān, as: اُمَرَا umarā (from اَمِیر) nobles, Pl. اُمَرَایَان umarā-y-ān or اُمَرَاگَان umará-g-ān.

Some nouns ending in ā are considered collective and take therefore no Plural termination, as: جوْرَا Sing. and Pl., bangle; صَبَا ṣabā, morning breeze; پِیشوَا pēšvā, guide, leader.

§. 45.

4) Nouns ending in ō.*)

These form their Plural in a threefold manner:

a) by adding the termination ān, when the noun denotes an animate object, as:

*) Now and then only written with final u (Pēš).

سَقّاوْ saqqáō, a water-carrier, Pl. سَقّاوْان saqqáō-ān.

b) by adding the termination gān, may the noun denote an animate or inanimate object, as:

سَکلَاوْ saglāvō *), an otter, Pl. سَکلَاوْگان saglávō-gān.

بَانړْ bānṛō, eyelash, Pl. بَانړْگان bánṛō-gān.

c) by adding the termination ūnah, when the noun denotes inanimate objects, as:

پِتَاوْ pitā-ō, sun's ray, Pl. پِتَاوْونه pitāō-únah. **)

سکوْ skō, stitch, Pl. سکوْونَه skō-únah.

It is to be noted, that پَاوْ pāō, a quarter, when preceded by a numeral, forms its plural by adding ah (a), before which ō is changed to v, as درې پَاوْ drē pāva, three quarters.

Some nouns are considered as collectives and do not take any Plural termination, as: ټِيکَاوْ ṭīkāō, abode, etc.

§. 46.

5) Nouns ending in ạh.

These form their Plural in different ways:

a) they remain unchanged in the Plural, so that the number must be gathered from the context. To this class belong all verbal nouns ending in ạh (§. 12), which are always treated as Pluralia tantum. E. g.

غَارمَه γārmạh, noon-day heat, Pl. غَارمَه γārmạh.

خَاتَه χātạh, ascending, Pl. (from خَټَل).

b) or they drop final ạh and add the termination ān, when denoting living beings, or ūnah, when denoting things and abstract ideas. E. g.

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*) Also pronounced saglāv, in which case its Plural is saglāv-ān.

**) These and similar nouns ought to be written پِتَاوْونَه, سکوْونَه, but the Hamzah (or ی) is never written.

لیوَه lēvaḫ, wolf, Pl. لیوَان lēv-ān.

کَارغَه kāryaḫ, crow, Pl. کَارغَان kāry-ān.

زرَه zraḫ, heart, Pl. زرُونَه zr-ūnah.

The following nouns, denoting living beings, are to be noted as exceptions:

ترَه traḫ, uncle, Pl. ترُونَه tr-ūnah.

میرَه mēraḫ, master, husband, Pl. میرُونَه mēr-ūnah.

نیکَه nīkaḫ, paternal grand-father, Pl. نیکُونَه nīk-ūnah.

ورَارَه vrāraḫ, nephew, Pl. ورَارُونَه vrār-ūnah.

c) or they add simply the termination gān; this is done chiefly by nouns denoting animate objects, but also by those, which denote things. Most Persian words ending in ـه take this Pl. termination. E. g.

لیوَه lēvaḫ, wolf, Pl. لیوَه‌گَان lēvah-gān *) (لیوَگَان).

شیعَه šīaḫ, a Shīah, Pl. شیعَه‌گَان šīah-gān.

نَانگَه nāngaḫ, black-berry, Pl. نَانگَه‌گَان nāngah-gān.

d) Some few nouns form their Plural by adding the termination ānah, before which final aḫ is dropped, as:

میلمَه mēlmaḫ, guest, Pl. میلمَانَه mēlm-ānah.

In the same way form their Plural all nouns compounded with the affix بَه (= Sansk. पति), as:

غوبَه γōbaḫ, cowherd, Pl. غوبَانَه γōb-ānah.

کورَبَه kōrbaḫ, master of the house, Pl. کورَبَانَه kōrb-ānah.

مَالگبَه mālgbaḫ, collector of salt, Pl. مَالگبَانَه mālgb-ānah.

§. 47.

6) Nouns ending in e.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate

*) When final aḫ, aḷ, aṇ etc. of polysyllabic nouns is followed by another syllable, ḫ passes naturally into the more distinct a.

objects, by adding the termination ūnah, before which termination final e is changed to y. E. g.

آشنای āšnāe, friend, acquaintance, Pl. آشنایان āšnāy-ān.

دوی dōe, custom, Pl. دویونه dōy-ūnah.

Irregular Plural formation.

زوی zōe / ڭوی ḍōe } son, Pl. زامن zāman / ڭامن ḍāman } or زهمن zahman.

غوشوی γōšōe / خوشوی χōšōe } cow-dung, Pl. { غوشایه γōšāyah. / خوشایه χōšāyah.

§. 48.

7) Nouns ending in ī.

These form their Plural by adding the termination ān (seldom gān); before this Plural termination final ī is pronounced either as i or iy.

بندی bándī, a captive, Pl. بندیان bándi-ān.

سپاهی sipāhī, a soldier, Pl. سپاهیان sipáhi-ān.

سلمچی silamčī, a wash-hand basin, Pl. سلمچیان silámči-ān.

سلائی salāī, the upright post of a Persian wheel, Pl. سلائیگان saláī-gān.

§. 49.

8) Nouns ending in ū.

These form their Plural by adding either the termination ān or gān. E. g.

کندو kandū, a corn-bin, Pl. کندوان kándū-ān.

ښارو ṣārū, a Maina (bird) Pl. ښاروگان ṣárū-gān.

باهو bāhū, an ornament for the arm, Pl. باهوگان báhū-gān.

Some nouns ending in ū are considered as collectives and do therefore not assume a Plural termination, as: آرزُو ārzū, Sing. and Plur., wish; دَارُو dārū, medicine; تَمَاکُو tamākū, tobacco.

§. 50.

9) Nouns ending in au.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate objects, by adding that of ūnah. E. g.

پَیرَو pairau, a follower, Pl. پَیرَوَان pairau-ān.

پَلَو palau, hem of a garment, Pl. پَلَوونَه palau-ūnah.

Some nouns ending in au are considered as collectives, as جَو jau, Sing. and Pl., barley.

B. Formation of the Plural of fem. nouns.

§. 51.

1) Nouns ending in a consonant (i. e. ŏ).

We have subsumed these nouns (§. 10, 5) under those, which end in ŏ, because they have now dropped in the Nom. Sing. (original) final e. But as they deviate in the formation of their Plural from those, which have retained final e in the Nom. Sing., they must be treated here separately.

But this class of fem. nouns, which have dropped final e in the Nom. Sing. and restore it again in the Nom. Plur. (as well as in the Format. Sing.) must not be confounded with those, which likewise end in a consonant in the Nom. Sing., but do not add e to the Format. Sing. and form their Plural irregularly. We must therefore distinguish:

a) Fem. nouns, which add e in the Nom. Plural.

These are the following:

بِجَل bijal, a knuckle-bone, Pl. بِجَلِ bijal-e (بِجَلی).

بڕَسْتَنْ bṛastan, coverlet, Pl. بڕَسْتَنِ bṛastan-e.

بَنّ bạn, a rival wife, Pl. بَنِّ bạn-e.

بۆرجَل bōrjal, abode, home, Pl. بۆرجَلِ bōrjal-e. *)

بَوْل baul, urine, Pl. بَوْلِ baul-e. **)

پَلتَن palṭan, battalion, Pl. پَلتَنِ palṭan-e.

تَخَڅ taχaḍ } adze, Pl. تَخَڅِ taχaḍ-e }
تَرْشَڅ tarṣ̌aḍ } adze, Pl. تَرْشَڅِ tarṣ̌aḍ-e }

تَنْدَار tandār } father's brother's wife, Pl. تَندَارِ tandār-e }
تَندۆر tandōr } father's brother's wife, Pl. تَندۆرِ tandōr-e }

ټَبَر ṭabar, wife, Pl. ټَبَرِ ṭabar-e.

جَّل jạl } a maid, Pl. جَّلِ jạl-e }
جَّن jạn } a maid, Pl. جَّنِ jạn-e }

چَار čār, work, Pl. چَارِ čār-e.

چَنگُل čangul, claw, Pl. چَنگُلِ čangul-e.

څَرْمَن ṭarman, skin, Pl. څَرْمَنِ ṭarman-e.

څَنگَل ṭangal, the forearm, Pl. څَنگَلِ ṭangal-e.

خَپَڕ χapaṛ, the palm of the hand, Pl. خَپَڕِ χapaṛ-e.

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*) It is also used as a masculine and forms then the بۆرجَلُونَه bōrjal-ūnah.

**) Mostly used in the Plural.

دَرْشَل daršal, the frame of a door, Pl. دَرْشَلِ daršal-e.

دَرَکَړ drakaṛ the felly of a wheel, Pl. دَرَکَړِ drakaṛ-e.

رُنْدَار rundār*), a brother's wife, Pl. رُنْدَارِ rundār-e.

ږمَنْز žmanz**), comb, Pl. ږمَنْزِ žmanz-e.

سْتَن stan, needle, Pl. سْتَنِ stane.

سُکُل sugul, a kind of buskin, Pl. سُکُلِ sugul-e.

سَمَڅ smaṭ	a cavern, Pl.	سَمَڅِ smaṭ-e.
سَمِسْت samist		سَمِسْتِ samist-e.

غَنْدَل γandal, sprout, Pl. غَنْدَلِ γandal-e.

غوْجَل γōjal, cow-pen, Pl. غوْجَلِ γōjal-e.

غېږ γēž***), embrace, Pl. غېږِ γēž-e.

گاهَر gāhar	herd of cattle, Pl.	گاهَرِ gāhar-e
گوْار gōār		گوْارِ gōār-e
گوْهَار gōhār		گوْهَارِ gōhār-e

لَښکَر laškar†), army, Pl. لَښکَرِ laškar-e.

لَمَن laman, skirt of a dress, Pl. لَمَنِ laman-e.

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*) Other forms are: ورَنْدَار vrandār, Pl. ورَنْدَارِ vrandāre; وَنْدیَار vandyār, Pl. وَنْدیَارِ vandyār-e.

**) Also written (by transposition of letters) مَنْگَر mangaz.

***) غېږ is also used as masc., Pl. غېږُونَه.

†) لَښکَر laškar is also used as masc., Plur. لَښکَرُونَه laškarūnah.

لَنگوْر langōr } a span, Pl. لَنگوْرِ langōr-e.
لوِيشت lvēšt } a span, Pl. لوِيشتِ lvēšt-e.

مَارِج mārij, a flame of fire, Pl. مَارِجِ mārij-e.

مَتَاک maṭāk, a kind of wallnut, Pl. مَتَاکِ maṭāk-e.

مړَز mṛaz*), a quail, Pl. مړَزِ mṛaz-e.

مَنگُل mangul, a talon, Pl. مَنگُلِ mangul-e.

مِيَاشت miāšt, month, Pl. مِيَاشتِ miāšt-e.

مِيچَن mīčan, a handmill, Pl. مِيچَنِ mīčan-e.

مِيرْمَنْ mērman, mistress, Pl. مِيرْمَنِ mērman-e.

مِيږ mēž, a ewe, Pl. مِيږِ mēž-e.

نوَرْز nvarz, a sandpiper, Pl. نوَرزِ nvarz-e.

وَاټ vāṭ, way, Pl. وَاټِ vāṭ-e.

ورَځ vraḍ } day, Pl. ورَځِ vraḍ-e }
روَځ rvaḍ } day, Pl. روَځِ rvaḍ-e }

وَرْيَځ varyaḍ } cloud, Pl. وَرْيَځِ varyaḍ-e }
وَرْيَز varyaz } cloud, Pl. وَرْيَزِ varyaz-e }

وَنْدَر vandar, a tethering rope with nooses, Pl. وَنْدَرِ

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*) Also written: نوړَز nvṛaz, nv = m.

b) Fem. nouns, which form their Plural irregularly.

تروْر trōr*), aunt, Pl. تروْرَانِی trōr-āne.

خوْر χōr, sister, Pl. خوِیندِ χvēnde (خوِیندِی).

درۆر drōr	Pl.	درَندِ drande.
ندروْر ndrōr		ندرَندِ ndrande.

لُور lūr, daughter, Pl. لُونَرِه lūnṛah
لُونڕِی lūnṛe

نڕوْر nẑōr	son's wife, Pl.	نڕِیندِی nẑēnde
نکوْر ngōr		نکِیندِی ngēnde

یوْر yōr, husband's brother's wife, Pl. یُونڕِی yūnṛe.

§. 52.

2) Nouns ending in ā.

These form their Plural, when denoting animate objects, by adding the termination gāne (cf. §. 44), but when they denote inanimate objects, they remain unchanged in the eastern dialect, whereas they add the termination vī (or vē) in the western. E. g.

نِیَّا niā, grandmother, Pl. نِیَّاکَانِ niā-gāne.

بَلَا balā, misfortune, Pl. بَلَا balā, بَلَاوِی balā-vī.

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*) From another Sing. تروْرِی trōre, the Plural تروْرِیکَانِ trōre-gāne is formed. §. 57.

§. 53.

3) Nouns ending in ăh.

These form their Plural by changing ăh to ē. *)

بَدَه baḍ-ăh, bribe, Pl. بَدِی baḍ-ē.

لِندَه lind-ăh, bow, Pl. لِندِی lind-ē.

Some nouns ending in ăh are considered as collectives and form therefore no Plural, as اُوبَه ōbăh, Sing. and Pl., water; بَانرَه bānṛăh, eyelash; جُونَه jūnăh, girl etc.

Some foreign nouns ending in ăh and denoting animate objects, add also the termination gāne, as:

فِرِښتَه firiṣtăh, (fem.) angel, Pl. فِرِښتَه‌گَانِ firiṣtah-gāne.

A certain number of nouns of this class are only used in the Plural:

اِیرِی irē, ashes.

پُوخَلِی pūχalē, the hooping cough.

پِیرُونِی pērūne, the Pleiades.

پِیښِی pēṣē, mockery.

تَرَاوِی tarāvē, a prayer consisting of 20 genuflexions in Ramaẕān.

تَرْوِی tarvē, sour milk, whey.

خَاوِرِی χāvrē, dust, clay.

خَټُولِی χaṭōlē, muddy water.

خوَلِی χvalē, sweat, perspiration.

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*) In Mss. often written only ـَ, which, as well as the Sing. ـَ, instead of ـَه, ought to be avoided.

دُورِی dūrē, fine dust.

رَمِی ramē, dysentery.

زَوِی zavē, matter, pus.

سَرْوَانْدِی sarvānde, fallow land.

سُورِی sūre, shout, noise.

شلُومبِی šlōmbē
شوْملِی šōmlē
} buttermilk.

شنِی šnē, the fruit of the mastin tree.

شوْلِی šōlē, rice; شوْلَه šolăh, the rice plant.

غَنِی γanē, thorns, bramble; غَنَه branch of a thorn tree.

غِیلِی γēlē, sheep and goats; غِیلَه a herd of sheep and goats.

نَکرِیزِی nakrēzē, Henna.

نِیِی nīnē, roasted grain; نِیِنَه a grain of parched corn.

وَارِی vārē, snow.

وُربُوشِی vurbūšē
اُربُوشِی ōrbūšē
} barley; وُربُوشَه a corn of barley.

وِرجِی vrijē
وِرژِی vrižē
وِرزِی vrižē
} rice; وِرجَه etc. a corn of rice.

وِینِی vīnē, blood.

§. 54.

4) Nouns ending in ō.

These form their Plural by adding the termination gāne, be they denoting animate or inanimate objects; cf. §. 45, b).

پِشۆ pišō, a cat, Pl. پِشۆکَانِ pišō-gāne.

پَائِکۆ páekō, a flail, Pl. پَائِکۆکَانِ páekō-gāne.

Some nouns ending in ō are considered as collectives and remain therefore unchanged in the Plural, as: بَرخۆ barχō, Sing. and Pl., cheek; زَانکۆ swing, cradle; وُرشۆ vuršō, meadow.

§. 55.

5) Nouns ending in ī.

These form their Plural:

a) when denoting animate objects, by changing final ī to aī, or by adding the termination gāne or āne, the latter chiefly, when the masc. Plur. termination ends in ān (§. 48).

سَهِیلِی sahēlī, a handmaid, Pl. سَهِیلَئِی sahēlaī.

دَائِی dāī, a nurse, Pl. دَائِیکَانِ dāī-gāne.

هَادِی hādī, a female guide, Pl. هَادِیَانِ hādi-āne.

پِشِی pišī, cat, Pl. پِشِیَانِ pišī-āne.

b) by changing final ī to aī, when denoting inanimate objects, as:

دُښنِی duṣ̌nī, enmity, Pl. دُښنَئِی duṣ̌naī.

څَاښتِی ṭaṣ̌tī, breakfast, Pl. څَاښتَئِی ṭaṣ̌taī.

§. 56.

6) Nouns ending in aī.

These remain unchanged in the Plural, as:

جِنَئِی jinaī, girl, Pl. جِنَئِی jinaī.

گَانړَئِی gānṛaī, oil-press, Pl. گَانړَئِی gānṛaī.

§. 57.

7) Nouns ending in e.

There are very few fem. substantives ending in e. They form their Plural either by adding the termination gāne or āne; before the latter a euphonic y may be inserted (= -y-āne*). E. g.

تروړی trōre, aunt, Pl. تروړیگَانِ trōre-gāne.

نَاوِی nāve, bride, Pl. نَاوِیَانِ nāve-y-āne.

From this class of nouns those are to be well distinguished, which end likewise in e, but which are (originally) adjectives used substantively and follow therefore the Plural-formation of the adjectives, by changing final e to ī (§. 87, 6. c. a.).

سَرْکُوزِ sarkūze**), a sow, Pl. سَرْکُوزِی sarkūzī.

مَرْغَمِ marγame, a female kid, Pl. مَرْغَمِی marγamī.

§. 58.

8) Nouns ending in ū.

The few fem. nouns ending in ū form their Plural, denote they animate or inaminate objects, by adding the termination gāne. E. g.

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*) In Qandahār تروړی and نَاوِی remain unchanged in the Plural.

**) Literally: having the head downwards.

مِیلُو mīlū, a female bear, Pl. مِیلُوګانِ mīlū-gāne.

بَرْجُو barjū, a bone, Pl. بَرْجُوګانِ barjū-gāne.

II. The formation of the Formative Singular and Plural.

§. 59.

Before the prefixes and postfixes (see sub III), by means of which the several cases are made up in Paṣtō, can be connected with the noun, it must first be put in the Formative or oblique case (Sing. and Plural), which is always identical with the Instrumental; after this is done, the prefixes or postfixes do not any longer affect the noun.

1) The Formative of the Singular.

§. 60.

A. The Formative of masc. nouns.

a) Nouns ending in a consonant remain unchanged in the Format. Sing. Excepted are those nouns, in which original ā is changed to ū in the Nom. Sing. (§. 42, d). In their Format. Sing. ā reappears again and at the same time ah is added to the theme, so that the Format. Sing. and the Nom. Plur. outwardly coincide. E. g.

شپُون špūn, shepherd, Form. Sing. شپَانَه špān-ah.

نُوم nūm, name, Form. Sing. نَامَه nām-ah.

This rule however is not strict and in many instances the Form. Sing. is not distinguished from the Nom. Sing., especially in nouns denoting inanimate objects.

Those nouns, which according to §. 42, c, form their Plural by adding the termination ġh, form their Form. Sing. in the same way, as:

غَر ɣar, mountain, Form. Sing. غَرّ ɣr-ġh.

مَل mal, companion, Form. Sing. مَلّه ml-ġh.

b) Nouns ending in ai change it to ī, as:

سۆنگی songai, a dwarf, Form. Sing. سۆنگی song-ī.

c) Nouns ending in ā, ŏ, ḫ, e, ī, ū, an remain unchanged in the Format. Sing. The only exception is the numeral یەک yau, one, the Formative of which is یەی yau-ḫ.

§. 61.

B. The Formative of fem. nouns.

a) Those nouns, which are comprised in the list of §. 51, a, form the Format. Sing. by restoring (original) e, so that the Form. Sing. and the Nom. Pl. are outwardly identical. E. g.

لار lār, way, Form. Sing. لاڕ lār-e.

Those under §. 51, b, remain unchanged in the Form. Sing., as:

مۆر mōr, mother, Form. Sing. مۆر mōr.

b) Nouns ending in ā remain unchanged in the Form. Sing.

c) Nouns ending in ăh change it to ē, as:

سەروە sarvăh, cypress, Form. Sing. سەروی sarv-ē.

Such nouns, as are borrowed from the Arabic or Persian and are still treated as foreign words, remain unchanged in the Format. Sing., as لالە lālăh, a tulip, Form. Sing. لالە lālăh; جملە jumlăh, total sum*), all (لە جملە, نە جملە etc.); غەلە ɣalăh, corn.

d) Nouns ending in ŏ remain unchanged in the Form. Sing.

e) Nouns ending in ī change it to aī, as:

سەهیلی sahēlī, handmaid, Form. Sing. سەهیلەی sahēlaī.

گەرمی garmī, heat, Form. Sing. گەرمەی garmaī.

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*) جملە is also treated like an adjective and constructed accordingly, cf. §. 90.

A few nouns remain unchanged in the Form. Sing., as سِیزنی sīznī, a swaddling band, Form. Sing. سِیزنی sīznī, and commonly all foreign nouns, as دَائی dāī, a nurse; هَادی hādī, a (female) guide.

f) Nouns ending in aī remain unchanged in the Form. Sing.

g) The few substantives ending in e remain unchanged in the Form. Sing., as نَاوِی nāvē, bride, Form. Sing. نَاوِی nāve.

Those nouns, which are originally adjectives (§. 57), change e to ī in the Form. Sing., as سَرْکُوزِ sarkūze, a sow, Form. Sing. سَرْکُوزِی sarkūzī.

h) Nouns ending in ū remain unchanged in the Form. Sing.

§. 62.

2) The Formative of the Plural.

The termination of the Formative Plural is ō (Hindī ō, Sindhī and Panjābī ā = Prāk. Gen. Plur. आणं or आण*), which is either added to the Plural terminations, as ān-ō, ūn-ō (ah being dropped before it), gān-ō, or which is affixed to the theme itself**), by dropping the Plural termination altogether, as پْلَارْ plār-ō (Plur. پْلَارُونَہ) = پْلَارُونْ plār-ūn-ō. Entering into particulars we have to consider:

§. 63.

A. The Formative Plural of masc. nouns.

a) Nouns ending in a consonant form their Nom. Plural, as we have seen, in different ways:

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*) Compare my Essay: „On the declensional features of the North-Indian Vernaculars", Journal of the Royal Asiatic Society, Vol. XIX, Part 4, p. 402 sqq.

**) This is always the case with all collective nouns.

α) Those ending in the Plural in ān, ūnah (§. 42, a. b.), add the Format. Plur. affix ō*) either to these terminations, as ān-ō, ūnō, or they add it directly to the crude form of the noun, as:

مَلِکَان malik-ān, chieftains, Form. Pl. مَلِکَانُو malik-ān-ō
" " مَلِکُو malik-ō.

آسُونَه ās-ūnah, horses, Form. Pl. آسُونُو ās-ūn-ō.
" " آسُو ās-ō.

β) Those ending in the Nom. Pl. in ạh (§. 42, c) drop it before the affix ō, as:

غرّه γr-ạh, mountains, Form. Pl. غرُو γr-ō.

γ) Those ending in the Nom. Pl. in ah (§. 42, d) drop it before the affix ō, as:

شپَانَه špān-ah, shepherds, Form. Pl. شپَانُو špān-ō.

The long (radical) ā however is now and then shortened, especially in such nouns, which are originally adjectives, as:

پَښتَانَه pạštān-ah, Format. Pl. پَښتَنُو pạštan-ō.

The affix ō also accedes in many cases to the crude form of the Nom. Sing. without any internal vowel change, as پَښتُونُو pạštūn-ō. This is frequently the case with nouns denoting inanimate objects.

زَنگُون zangūn, knee and ورُون vrūn, the thigh (both in the Form. Sing. زَنگَانَه zangānah and ورَانَه vrānah), drop in the Plural the termination ūnah before the affix ō, as:

ورُنُونَه vran-ūnah, Form. Pl. ورَنُو vran-ō.

زَنگَنُونَه zangan-ūnah, Form. Pl. زَنگَنُو zangan-ō.

δ) nouns ending in the Plur. in ahār (§. 42, e) or which change final a to ạ (§. 42, f) simply add the affix ō, as: ahār-ō, مَیَنُو mayan-ō**); final ah (§. 42, g) is always dropped before ō, as: کَالُو kāl-ō (or کَلُونُو kal-ūn-ō), ورُونړُو vrūnṛ-ō (§. 42, h).

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*) This affix ō is frequently written by Pēš (ـُ) only, which is to be disproved of.

**) The affix accedes in this and similar cases to the crude form (Nom. Sing.).

b) Nouns ending in ai; Pl. ī, add the Formative affix ō to the Pl. termination ī, which becomes thereby iy-(ō) or i (ō), or is even dropped altogether, as:

شِکرِی šikr-ī, hawks, Form. Pl. { شِکرِیوْ šikr-iy-ō or šikr-i-ō. / شِکرُوْ šikr-ō.

Those ending in ān, ūnah form the Form. Pl. regularly in ān-ō, ūn-ō, or add the affix ō to the crude form of the noun, as:

مَرَیْئِی mrai-ī	slaves; Form. Pl.	مَرَیوْ mrai-ō
مَرَیَان mrai-ān		مَرَیَانوْ mrai-ān-ō
مَرَیُونَه mrai-ūnah		مَرَیُونوْ mrai-ūn-ō.

c) Nouns ending in ā, Nom. Pl. y-ān, gān (§. 44) add the affix ō to these Pl. terminations, as y-ān-ō, gān-ō. The Arabic broken Plurals ending in ā simply add the affix ō as اُمَرَا umarā, nobles, Format. Pl. اُمَرَاءوْ umarā-ō. The same is the case with collective nouns, as چُورَا čūṛā, a bangle, Sing. and Plur., Form. Pl. چُورَاءوْ čūṛā-ō.

d) Nouns ending in ō, Nom. Pl. ān, gān, ūnah (§. 45), form their Form. Pl. by ān-ō, gān-ō, ūn-ō or add the affix ō to the crude form of the noun with inserted euphonic v, as سَقَّاءوْ saqqā̆o-v-ō.

e) Nouns ending in ạh, Nom. Pl. ạh (§. 46, a), drop final ạh and add the affix ō, as وِیښتَه vēṣ̌t-ạh, hairs, Form. Pl. وِیښتوْ vēṣ̌t-ō *). Those ending in the Nom. Pl. in ān, gān, and ūnah

*) Some nouns may remain unchanged in the Format. Pl., as دوَارَه dvāṛạh, both, دَ دوَارَه da dvāṛạh, of both; جُملَه ǰumlah, all, دَجُمْلَه, of all; هَمَه hamah, all, دَ هَمَه da hamah, of all. Thus we find also دَ میلمَانَه da mēlmānah, instead of دَ میلمَانوْ, as: خِدْمَت دِ دَ خَښتَن دَ میلمَانَه یَه خَای کَوِینَ, she should serve the guests of her Lord (Gulsh. I, 62).

(§. 46, b. c) change these Pl. terminations in the Format. Pl. to ān-ō, gān-ō, ūn-ō.

Foreign nouns ending in ah retain this final syllable and add to it ō or v-ō in the Form. Pl., as:

كَهِنَه kahinah, priests (from Arab. كَاهِن), Form. Pl. كَهِنَهْوْ kahinah-ō.

هَزَارَه hazārah, the Hazārah prople, Form. Pl. هَزَارَهْوْ hazārah-vō.

Those nouns in ąh, which in the Nom. Pl. add the termination ānah (§. 46, d), drop final ah before ō, as مِيلْمَانَه mēlm-ānah, guests, Form. Pl. مِيلْمَانْوْ mēlm-ān-ō.

f) Nouns ending in e (Nom. Pl. -y-ān, y-ūnah, §. 47), ī (Nom. Pl. ān §. 48), ū (Nom. Pl. ān, gān §. 49) and au (Nom. Pl. ān, ūnah §. 50), form the Format. Pl. either regularly by ān-ō, gān-ō, ūn-ō, or add the affix ō to the crude form of the noun, which is also the case with all collective nouns. Irregular Plurals, such as زَامَن zāman, sons (from زْوِئ zōe, §. 47) form the Format. Pl. either by زَامَنْوْ zāman-ō or زْوِيْوْ zōy-ō.

§. 64.

B. The Formative Plural of fem. nouns.

a) Nouns ending in the Sing. in a consonant and in the Nom. Pl. in e (§, 51), drop in the Format. Pl. final e before the affix ō, as لَارِ lāre, ways, Form. Pl. لَارْوْ lār-ō; similarly the irregular Plurals (§. 51, b), as خْوِيندِ χvēnde, sisters, Format. Pl. خْوِيندْوْ χvēnd-ō; لُونرَه lūnṛah, daughters, Form, Pl. لُونرْوْ lūnṛō.

b) Nouns ending in ā, which either remain unchanged in the Nom. Pl. or add the termination vī (vē) (§. 52), add the Formative Pl. affix ō to the crude form, with or without euphonic v, as بَلَا balā or بَلَاوِى balāvī, misfortunes, Form. Pl. بَلَاوْ balā-ō or بَلَاوْ balā-v-ō. Nouns ending in gāne change this Pl. termination to

gān-ō, as: نیاگانۆ niā-gāne, grand-mothers, Form. Pl. نیاگانۆ niā-gānō.

c) Nouns ending in ăh, Nom. Pl. ē (§. 53), drop this Pl termination before the affix ō, as: لندی lindē, bows, Format. Pl. لندۆ lind-ō. Collective nouns, which are identical in the Nom. Sing. and Plural, drop final ăh before the affix ō, as: اۆبە ōbăh, Nom. Sing. and Pl., water and waters, Format. Pl. اۆبۆ ōb-ō.

In the older language and in poëtry i (= e) is occasionally preserved before the affix ō, as اۆیی ōĭē, tears (Nom. Sing. اۆیە ōĭăh), Format. Pl. اۆیبیۆ ōĭ-i-ō.

Nouns ending in the Nom. Pl. in gāne, change it in the Format. Pl. to gān-ō, as: فریشتەگان firiṣtah-gāne, angels, Format. Pl. فریشتەگانۆ firiṣtah-gānō; but the forms فریشتۆ firiṣt-ō, فریشتەوۆ firiṣtah-ō and فریشتەووۆ firiṣtah-vō are also in use.

d) Nouns ending in ō, Nom. Pl. gāne (§. 54), change it in the Format. Pl. to gān-ō. The collective nouns add v-ō in the Format. Pl., as بارخۆ bārχō, cheek, Format. Pl. بارخۆ bārχo-v-ō, final ō being shortened in pronunciation to ŏ.

e) Nouns ending in ī, Nom. Pl. aī (§. 55), change the Plur. termination aī to i before the affix ō or drop it altogether, as: سەهیلئی sahēlaī, hand-maids, Format. Pl. سەهیلیۆ sahēli-ō or سەهیلۆ sahēl-ō. The Plural termination gāne and āne is changed to gān-ō and ān-ō.

f) Nouns ending in aī, Nom. Pl. aī (§. 56), always drop final aī before the affix ō, as: گانرئی gānṛaī, oil-presses, Format. Pl. گانرۆ gānṛ-ō.

g) Nouns ending in e, Nom. Pl. āne, gāne (§. 57), change these Plur. terminations in the Form. Pl. to ān-ō, gān-ō.

Those ending in the Nom. Pl. in ī, shorten it to i (or iy-) or drop it altogether before the affix ō, as: سرکوزی sarkūzī, sows, Format. Pl. سرکوزیو sarkūzi-ō or: سرکوزو sarkūz-ō.

b) Nouns ending in ū, Nom. Pl. gāne (§. 58), form their Format. Pl. regularly by changing gāne to gān-ō.

III. Formation of cases.

Case-prefixes and postfixes.

§. 65.

1) The Nominative Sing. has no particular case-sign, but is identical with the crude form of the noun. The Nom. Plur. is recognised by the change of the final syllable or by the several Plural terminations, as shown in §. 42—58.

2) The Accusative has no particular case-sign, but is identical with the Nom. Singular or Plural.

3) The Instrumental*) Singular and Plural is identical with the Formative Singular and Plural respectively.

All the other cases (the Vocative of course excepted) must be made up by means of prefixes and postfixes, which require the Formative of the noun, which they precede or follow.

4) The Genitive. In order to express a Genitive-relation the Paṣtō places the prefix ډ da**) before the Formative of a noun***), which logically stands in the Genitive. The Genitive commonly precedes the governing noun, but it may also follow

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*) See on the formation of the Instrumental my essay: „On the declensional features of the North-Indian Vernaculars, p. 388.

**) That the Paṣtō Genitive-prefix ډ da is identical with the Panjābī dā (Prākrit दो = Sansk. तस्य) is shown in my essay, „On the declensional features etc. p. 396. 6.

***) When a noun, preceded by a numeral ends in ah (§. 42, g), it may remain in the Nom. Plur., though it be governed by a prefix requiring else the Formative, as: کالہ درې ډ of three years; کالہ درې پس له after three years, etc.

it; e. g. د کور خښتن da kōr ṭaṣtan, the master of the house, د کورونو خښتن da kōrūnō ṭaṣtan, the master of the houses.

5) The Dative. In order to express the idea of the Dative the Paṣtō employs a variety of particles, which partly precede and partly follow the Formative of a noun.

a) The prefix ور va is now nearly antiquated, but it is frequently met with in older Paṣtō authors and in poëtry, as: ور سړی va saṛī, to a man. There can be hardly a doubt, that this prefix ور is identical with the Pārsī prefix ō, which Spiegel in his Pārsī Grammar, p. 55, note, derives from the Zendic preposition avi. With va the postfixes تہ tah or وتہ vatah are frequently joined, as ور سړی تہ va saṛī tah or ور سړی وتہ va saṛī vatah, to a man.

b) The postfix تہ tah and وتہ vatah. The postfix تہ tah is very likely identical with the Hindūstānī تئیں taĩ, Sindhī ताईं tāī, which is to be derived from the Sansk. स्थाने. وتہ vatah very probably is the Sindhī postfix वटि vaṭe, near to, with.

c) The postfix لہ lah and ورلہ larah. The postfix لہ is very likely identical with the Pārsī postfix rā, modern Persian likewise را rā, which originally signifies „for the sake of". The Marāṭhī uses likewise ला lā as Dative postfix, which corresponds to the Sindhī लाइ lāe, Hindūstānī لئی liē, for the sake of.

The postfix ورلہ larah has no analogy in the cognate idioms and its origin is therefore doubtful.

6) The Ablative. The idea of the Ablative is expressed partly by prefixes alone, partly by prefixes and a postfix.

a) The most common Ablative prefix is لہ lah, which always requires the Formative of a noun, as: لہ لښتی lah laṣtī, from a brook. When a noun ends in a consonant*) or in e, au, the

*) Nouns comprised in the list §. 52, a. being excepted.

syllable ah (or only a) is added for euphony's sake, as: لَه غَمَه lah γam-ah (or γam-ạ), out of grief, لَه زوْيَه lah zōy-ah, from the son; لَه څَوَ lah ṭau-a, from the ambush (or: lah ṭav-a). Very frequently لَه is also followed by the postfix نَه nah (in the eastern dialect), as: لَه لَښتِي نَه lah laṣtī nah, from a brook. When a noun ending in a consonant or e is thus followed by the postfix نَه, the euphonic syllable ah or a is not added, as لَه غَم نَه lah γám nah, out of grief, لَه زوْيِ نَه lah zōe nah, from a son; but when لَه is followed by the postposition سَرَه (لَه — سَرَه with), a euphonic ah (a) is commonly added to the noun, as لَه كوْرَ سَرَه lah kōr-a sarah, with the house.

The prefix لَه lah (not to be confounded with the postfix لَه) has very likely taken its origin from the Hindī postfix ते or थे, from (= Prāk. तो = Sansk. तस्), t having passed into l in Pạṣṭō; نَه nah we would compare with the Gujarātī Genitive affix nō*), which in Pạṣṭō has become a postposition, so that it has properly in لَه — نَه a double Ablative case-sign.

b) Besides لَه (or لَه — نَه) the Pạṣṭō uses also the prefix تَر tar*), with which the postfix نَه may also be joined as with لَه.

When تَر precedes a noun ending in a consonant or e, au, euphonic ah or a must be added to the noun, as تَر سَرَ tar sara from the head, تَر ځايَه tar ḍāyah, from the place (ځاي); before

*) Compare: „On the declensional features" etc. p. 398.

**) تَر tar seems to be identical with لَه as regards its origin, for it is apparently derived from the Sansk. Abl. affix तस्, with transition of s to r.

On the special signification of تَر see §. 174, 7.

the other nouns it requires simply the Formative. But when تَر precedes a noun in the Singular ending in ăh (fem.), it remains in the Nominative, as تَر خُلّه tar χulăh, from the mouth. When تَر precedes a noun in the Plural, it requires the Formative, as: تَر لُونړُو tar tūnṛō, from the daugthers, but nouns with the Plur. termination ūnah may remain in the Nominative, as: تر کَوْرُونَه tar kaž-ūnah, under the chin.

When تَر is followed by the postfix نَه, nouns ending in a consonant or e, au, do not add a euphonic ah or a, as تَر ښاخ نَه tar ṣāχ nah, from a bough, but when followed by the postposition پورِ*), final euphonic ah (a) is commonly added as: تَر قیامَتْ پورِ tar qiāmat-a pōre (قیامَت), up to the resurrection. With other nouns the Formative is required, but nouns ending in ăh may also remain in the Nom. (Sing.), in the Plural the Formative only is used. E. g. تَر زمکی لاندِ tar zmakō lāṇde, under the ground or تَر سینَه لاندِ tar sīnăh lāṇde, under the breast; تَر پښو لاندِ tar pṣō lāṇde, under the feet.

c) In the east (especially among the Khaṭaks) د de**) is frequently used as an Ablative prefix, which may also be followed by نَه. It is constructed in every way like the prefix لَه, as د ظُلمَ de ẓulma, out of tyranny.

7) The Locative. The idea of the Locative is expressed

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*) On تَر ــ پورِ see §. 174, 7.

**) In Qandahār however د is pronounced like da. At any rate د is etymologically identical with the Genitive prefix دَ.

either by the prefix پَه pah alone or with following کښ kṣe *) (کښی), which is not used as an independent postfix, but only in connexion with پَه, as: پَه — کښی in, on. The prefix پَه is identical with the Pārsī prefix pa or fa, modern Persian بَه, Sansk. अभि; the origin of کښی however is doubtful. It appears to have sprung from the Hindhī नीचे, below, down, by dropping initial nē; the form کی seems therefore to be original and ṣ a euphonic insertion (as in پښه pṣăh, foot, etc.).

The construction of پَه must be well noticed; it requires, like the other prefixes and postfixes commonly the Formative of the noun, as پَه لَارِ pah lāre, on the road, پَه لَارُو pah lārō, on the roads. But from this rule there are many exceptions:

a) If a noun end in ạh (masc.) or ăh (fem.), پَه is joined to the Nominative, as پَه وَاښَه pah vāṣạh, on the grass; پَه مِينَه کښی pah mīnăh kṣe, in love; but we find also: پَه هِغی کَوتَرِ on that pigeon (Dorn, Chrest. p. 11).

b) Nouns ending in the Nom. Pl. in ạh, ah (with and without internal vowel-change §. 42. d. g.) ānah, ūnah may, when constructed with پَه, remain in the Nominative; e. g. پَه تلَه هَم پَه رَاتلَه pah tlạh ham pah rātlạh, in going and in coming; پَه پښتَانَه کښِ pah pạṣtānah kṣe, amongst the Afghāns; پَه دری څِيرَه in three things; پَه آسُونَه pah āsūnah, amongst the horses; پَه غوْبَانَه pah γōbānah, amongst the cowherds. But in all these cases the

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*) کښی is also written and pronounced کی ke in Peshāwar. پَه is also frequently written پَ pa and thus even joined with the noun itself, which ought to be avoided.

Format. Pl. might also be used, as په تلو pah tlō, په آسونو pah āsūnō etc.

In the same way a fem. noun may remain in the Nom. Pl., when preceded by a numeral, as په دوه ورځی pah dvạh vraḍe, in two days; otherwise په is seldom constructed with the Nominative Plural of a fem. noun and only in poëtry; so says Xušh'āl χān (Gulsh. II, 42. 2.):

لوند دَیْ حَلق دَ هَر سَړی په خپلی لاړ(*

the throat of every man is moist by its own spittle.

c) The fem. nouns ending in ī, Format. Sing. aī (§. 55; 61, 5), are constructed in the east with the Formative, but in the west with the Nominative, as په دوستَیْ pah dōstaī and په دوستی pah dōstī; when constructed with the Plural په always requires the Formative, as: په بَدیو pah bádiō, by wicked works.

Annotation. Like په the preposition پر par, on, upon, is also constructed. The poëts take the liberty, when په is constructed with a noun ending in a consonant, to add a euphonic ah (a) to it, similarly as after the prefixes لَه, تَر and دِ. E. g.

نوم بی وَرکړو دَ چا نه درومی په سَرَه

Without giving fame does not come on any body's head. (Gulsh. I, 173).

8) The Vocative, which is, properly speaking, not a case, is formed, after the analogy of the Persian, by adding the syllable ah (a) or ā, with or without the interjectional particles اَیْ ai, اوْ ō, وُ vŏ. Entering into particulars we have to notice:

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*) لاړ = لاړی, Nom. Pl. from لاړه.

A. The Vocative Singular.

a) of masc. nouns.

α) Masc. nouns ending in a consonant add the syllable ah (a) or ā, with or without the interjectional particles, as: وروره vrṓr-áh, o brother, اَیْ وروره ai vrōr-ah, وروراَ vrōr-á.

Nouns, which according to §. 60, 1. form their Format. Sing. by internal vowel-change and the addition of the syllable ah, or which add ạh, dropping at the same time the short vowel of the crude form, do the same in the Vocative, as: وُ شپانه vŏ špánáh, o shepherd! اَیْ علّه ai γlạh, o thief!

β) Masc. nouns ending in ai add the syllable ah (a) or ā to the Formative Sing., as: اَیْ سَرِیَه ai sáṛiáh, o man!

γ) Masc. nouns ending in ā, ō, ạh, ū, au*) remain unchanged in the Vocative.

δ) Masc. nouns ending in e add ah (a), ā, before which final e is changed to y, as: زوَیَه zṓy-áh, o son!

ε) Masc. nouns ending in ī add ah (a) ā, shortening ī at the same time to i or iy, as: جوْکِیَه ǰṓgi-áh, o Jōgī!

b) of fem. nouns.

Fem. nouns, of whatever termination, put the interjectional particles before the Formative Sing., as: اَیْ جَنِ ai ǰạ́n-e, o maid! وُ ښځی vŏ ṣ̌áḍ-ḗ, o woman; the interjectional particles may also be dropped, as خَنِ ǰạn-e.

Those fem. nouns, which end in a consonant but do not add e in the Format. Sing. (§. 51, b), add likewise e in the Vocative, as: اَیْ موْرِ ai mōre, o mother! خوْرِ χōr-e, o sister!

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*) Those in ā and ū and au may also add ā, ah; before final ā a euphonic y is inserted, as in Persian, as: کَدَایَا gadạ́-yā́, o beggar!

B. The Vocative Plural.

The Vocative Plural of both genders in throughout identical with the Formative Plural, with or without the interjectional particles.

§. 66.

We let now follow a general survey of the Paṣtō declensional process, according to the different terminations of nouns. In the first paradigm all the cases will be put down, in the following only the Nominative, Formative and Vocative Sing. and the Nominative and Formative Plural will be exhibited, as from these the several cases can easily be made up by means of the prefixes and postfixes, which are the same for the Singular and the Plural.

§. 67.

I. Masculine nouns.

1) Nouns ending in a consonant. (§. 42; 60; 63, 1.)

a) With the Plural termination ān.

Sing.

Nom. مَلِک málik, a chieftain.

Accus. مَلِک malik, a chieftain.

Format. / Instrum. مَلِک malik, by a chieftain.

Genit. د مَلِک da malik, of a chieftain.

Dative. و مَلِک va malik; و مَلِک تَه va malik tah; و مَلِک وَتَه va malik vatah; مَلِک تَـه malik tah *); مَلِک وَتَه

*) The most common postfixes now in use are تَه, لَه and لَرَه.

malik vatah; مَلِک لَه malik lah; مَلِک لَرَه malik larah, to a chieftain.

Ablative. لَه مَلِکَ lah malika; نَه مَلِک لَه lah malik nah; تَر مَلِکَ tar malika; نَه مَلِک تَر tar malik nah. (دَ) مَلِکَ د de (da) malika; نَه مَلِک د de malik nah, from a chieftain.

Locat. پَه مَلِک pah malik; کښِ مَلِک پَه pah malik kṣe, in a chieftain.

Vocat. اَی مَلِکَه ai málikáh, مَلِکَا malikā, o chieftain!

Plural.

Nom. مَلِکَان málik-ān, chieftains.

Accus. مَلِکَان malik-ān, chieftains.

Format. Instrum. مَلِکَانْو malik-án-ō, مَلِکْو málik-ō, by chieftains.

Genit. دَ مَلِکَانْو da malik-ān-ō; دَ مَلِکْو da malik-ō, of chieftains.

Dative. وَ مَلِکَانْو va malik-ān-ō, وَ مَلِکْو va malik-ō; وَ مَلِکَانْو تَه va malik-ān-ō tah, وَ مَلِکْو تَه va malik-ō tah etc. etc. to chieftains.

Ablat. لَه مَلِکَانْو lah malik-ān-ō, لَه مَلِکَانْو نَه lah malik-ān-ō nah; لَه مَلِکْو lah malik-ō, لَه مَلِکْو نَه lah malik-ō nah; تَر مَلِکَانْو tar malik-ān-ō, تَر مَلِکْو tar malik-ō; د مَلِکَانْو

de (da) malik-ān-ō; دِ مَلکوْ de (da) malik-ō etc. from chieftains.

Locat. پَه مَلِکَانوْ pah malik-ān-ō, پَه مَلِکوْ pah malik-ō; پَه مَلِکَانوْ کښِ pah malik-ān-ō kṣe etc. in chieftains.

Voact. اَیْ مَلِکَانوْ ai malik-ān-ō, مَلِکوْ malik-ō, o chieftains!

b) With the Plural termination ūnah.

Sing.

Nom. آس ās, horse.

Format. آس ās.

Vocat. آسَه ásáh.

Plur.

Nom. آسُونَه ās-ū́nah, horses.

Format. آسُونوْ ās-ū́nō, آسوْ ás-ō.

c) With the Plural termination ạh and ejection of the short radical vowel.

Sing.

Nom. غَّل γạl, thief.

Format. غلَّه γlạh.

Vocat. اَیْ غلَّه ai γl-ạh.

Plur.

Nom. غلَّه γl-ạh, thieves (also: غلُونَه γl-ūnah).

Format. غلوْ γl-ō (غلُونوْ γl-ūnō).

d) With the Plural termination ah and internal vowel-change.

Sing.

Nom. شپُون špūn, shepherd.

Format. شپَانَه špān-ah.

Vocat. اَیْ شپَانَه ai špán-áh.

Plur.

Nom. شپَانَه špān-ah, shepherds.

Format. شپَانُو špān-o.

e) With the Plural termination ahār.

Sing.

Nom. ترَپ trap, a bump.

Format. ترَپ trap.

Plur.

Nom. ترَپَهَار trap-ahár, bumps.

Format. ترَپَهَارُو trap-ahár-ō.

f) With change of final a to ạ.

Sing.

Nom. سْخَر sχar, a stone.

Format. سْخَر sχar.

Vocat. سْخَرَه sχár-áh.

Plur.

Nom. سْخُر sχạr, stones.

Format. سْخَرُو sχár-ō.

With the Plural termination ah, in connexion numerals.

Plur.

Nom. كَالَه (دری) (drē) kāl-ah, (three) years.

Format. كَالُوْ kāl-ō or كَالُونُوْ kāl-ūn-ō.

§. 68.

2) Nouns ending in ai (§. 43. 60, b; 62, b).

Sing.

Nom. گَوَانْدَیْ gavāṇḍai, neighbour.

Format. گَوانْدِی gavánḍī.

Voc. گَوَانْدِیَه gavánḍi-áh.

Plur.

Nom. گَوَانْدِی gavánḍī, neighbours.

Format. گَوَانْدِیُوْ gavánḍi-ō, گَوَانْدُوْ gavánḍ-ō.

§. 69.

3) Nouns ending in ā (§. 44; 60, c; 63, c.)

a) Sing.

Nom. گَدَا gadā, beggar.

Format. گَدَا gadā.

Vocat. اَیْ گَدَا ai gadā (گَدَایَا gadáyá).

Plur.

Nom. گَدَایَان gadá-y-ān.

Format. گَدَایَانُوْ gadā-y-án-ō.

b) Sing.

Nom. مَامَا māmā, (paternal) uncle.

Format. مَامَا māmā.

Vocat. اَیّ مَامَا ai māmā.

Plur.

Nom. مَامَاكَان mámā-gān.

Format. مَامَاكَانوْ māmā-gán-ō.

§. 70.

4) Nouns ending in ō (§. 45; 60, c; 63, d).

a) Sing.

Nom. سَقّاوْ saqqáō, water-carrier.

Format. سَقّاوْ saqqāō.

Vocat. اَیّ سَقّاوْ ai saqqāō.

Plur.

Nom. سَقّاوْان sgqqáō-ān, water-carriers.

Format. سَقّاوْانوْ saqqāō-án-ō.

b) Sing.

Nom. بِیزوْ bīzō, monkey.

Format. بِیرُوْ bīzō.

Vocat. اَیّ بِیرُوْ ai bīzō.

Plur.

Nom. بِیزوْكَان bízō-gān, monkeys.

Format. بِیرُوْكَانوْ bīzō-gán-ō.

c) Sing.

Nom. سکۅ skō, stitch.

Format. سکۅ skō.

Plur.

Nom. سکۅونه skō-ūnah, stitches.

Format. سکۅونۅ skō-ūn-ō.

§. 71.

5) Nouns ending in ạh (§. 46; 60, c; 63, e).

a) Sing.

Nom. وېښتَه vēṣṭạh, hair.

Format. وېښتَه vēṣṭạh.

Vocat. اَئ وېښتَه ai vēṣṭạh.

Plur.

Nom. وېښتَه vēṣṭạh (also: وېښتونَه vēṣṭūnah).

Format. وېښتۅ vēṣṭ-ō.

b) Sing.

Nom. لیوَه lēvạh, a wolf.

Format. لیوَه lēvạh.

Vocat. اَئ لیوَه ai lēvạh.

Plur.

Nom. لیوَان lēv-ān, لیوَه‌گان lēvạh-gān.

Format. لیوَانۅ lēv-ān-ō, لیوۅ lēv-ō. } لیوَه‌گانۅ lēvạh-gān-ō.

c) Sing.

Nom. زَرَه zṛạh, heart.

Format. زَرَه zṛạh.

Vocat. اَیْ زَرَه ai zṛạh.

Plur.

Nom. زُرُونَه zṛ-ūnah.

Format. زُرُونُوْ zṛ-ūn-ō, زُرُوْ zṛ-ō.

d) Sing.

Nom. غُوْبَه γōbạh, cowherd.

Format. غُوْبَه γōbạh.

Vocat. اَیْ غُوْبَه ai γōbạh.

Plur.

Nom. غُوْبَانَه γōb-ánah.

Format. غُوْبَانُوْ γōb-án-ō.

§. 72.

6) Nouns ending in e (§. 47; 60, c; 63, f).

a) Sing.

Nom. آشنَاِی āšnáe, friend.

Format. آشنَاِی āšnāe.

Vocat. اَیْ آشنَایَه ai āšnáy-áh.

Plur.

Nom. آشنَایَان āšnáy-ān.

Format. آشنَایَانُوْ āšnāy-án-ō, آشنَایُوْ āšnáy-ō.

b) Sing.

Nom. دۆی dōe, custom.

Format. دۆی dōe.

Plur.

Nom. دۆیەنە dōy-ánah, customs.

Format. دۆیەنۆ dōy-án-ō, دۆیۆ dōy-ō.

§. 73.

7) Nouns ending in ī (§. 48; 60, c; 63, f).

Sing.

Nom. سپاهی sipáhī, soldier.

Format. سپاهی sipāhī.

Vocat. ئای سپاهی ai sipāhī (سپاهیا sipāhiá).

Plur.

Nom. سپاهیان sipáhi-ān, soldiers.

Format. سپاهیانۆ sipāhi-án-ō, سپاهیۆ sipáhi-ō.

§. 74.

8) Nouns ending in ū.

a) Sing.

Nom. کەندۆ kándū, a corn-bin.

Format. کەندۆ kandū.

Vocat. ئای کەندۆ ai kandū, کەندۆا kandu-á.

Plur.

Nom. کەندۆان kándu-ān, corn-bins.

Format. کەندۆانۆ kandu-án-ō.

b) Sing.

Nom. بَاهُو báhū, bracelet, ornament for the arm.

Format. بَاهُو bāhū.

Plur.

Nom. بَاهُوگَان báhū-gān, bracelets.

Format. بَاهُوگَانُو bāhu-gán-ō.

§. 75.

9) Nouns ending in au. (§. 50; 60, c; 63, f).

a) Sing.

Nom. پَیرَو pairau, a follower.

Format. پَیرَو pairau.

Vocat. اَیْ پَیرَو ai pairau (پَیرَوه pairau-áh).

Plur.

Nom. پَیرَوان pairau-ān, followers.

Format. پَیرَوانُو pairau-án-ō, پَیرَوُ pairau-ō (pairav-ō).

b) Sing.

Nom. چَو čau, a small canal.

Format. چَو čau.

Plur.

Nom. چَوونَه čau-ûnah.

Format. چَوونُو čau-ûn-ō, چَوُ čaú-ō.

II. Feminine nouns.

§. 76.

1) Nouns ending in a consonant. (§. 51).

a) Nouns adding e in the Formative Sing. and Nom. Plur. (§ 51, a; 61, a; 64, a).

Sing.

Nom. جِنّ jąn, maid, virgin.

Format. جِنّ jąn-e.

Vocat. اَیْ جِنّ ai jąn-e.

Plur.

Nom. جِنّ jąn-e, maids.

Format. جِنّوْ jąn-ō.

b) Nouns with irregular Plural formation. (§. 51, b; 61, a; 64, a).

Sing.

Nom. خوْر χōr, sister.

Format. خوْر χōr.

Vocat. اَیْ خوْر ai χōr-e.

Plur.

Nom. خویند χvénd-e, sisters.

Format. خویندوْ χvénd-ō.

2) Nouns ending in ā. (§. 52; 61, b; 64 b).

a) Sing.

Nom. نیَا niā, grandmother.

Format. نِيَا niā.

Vocat. اَيْ نِيَا ai niā.

Plur.

Nom. نِيَاكَانِ niā-gáne.

Format. نِيَاكَانُوْ niā-gán-ō.

b) Sing.

Nom. بَلَا balá, misfortune.

Format. بَلَا balā.

Plur.

Nom. بَلَا balā; بَلَاوِى balá-vī (vē), misfortunes.

Format. بَلَامُوْ balá-ō, بَلَاوُوْ balá-vō.

§. 78.

3) Nouns ending in ăh. (§. 53; 61, c; 64, c).

Sing.

Nom. بَدْهْ báḍ-ăh, bribe.

Format. بَدِى báḍé.

Vocat. اَيْ بَدِى ai báḍ-ē.

Plur.

Nom. بَدِى báḍ-é, bribes.

Format. بَدُوْ báḍ-ō (بَدِيُوْ báḍi-ō).

§. 79.

4) Nouns ending in ō. (§. 54; 60, c; 64, d).

Sing.

Nom. پِيشُوْ pīšō, cat.

Format. پِیشۆ pīšŏ.

Vocat. اَیْ پِیشۆ ai pīšŏ.

Plur.

Nom. پِیشۆکَانِ pīšŏ-gáne, cats.

Format. پِیشۆکَانۆ pīšŏ-gán-ŏ.

§. 80.

5) Nouns ending in ī. (§. 55; 61, e; 64, e).

a) Sing.

Nom. سَهیلی sahélī, a handmaid.

Format. سَهیلَئی sahélaī.

Vocat. اَیْ سَهیلَئی ai sahélaī.

Plur.

Nom. سَهیلَئی sahélaī handmaids.

Format. سَهیلیۆ sahéli-ŏ (سَهیلۆ sahél-ŏ).

b) Sing.

Nom. دَائِی dáī, nurse.

Format. دَائِی dáī.

Vocat. اَیْ دَائِی ai dáī.

Plur.

Nom. دَائِیکَانِ daī-gáne, nurses.

Format. دَائِیکَانۆ daī-gán-ŏ.

c) Sing.

Nom. هَادِی hádī, a female guide.

Format. هَادِی hādī.

Vocat. اَیْ هَادِی ai hádī.

Plur.

Nom. هَادِیَانِ hādi-áne, guides.

Format. هَادِیَانْوْ hādi-án-ō.

d) Sing.

Nom. سِیزْنِی sízni, a swaddling band.

Format. سِیزْنِی sīznī.

Plur.

Nom. سِیزْنَئِی sízнaī, swaddling bands.

Format. سِیزْنِیوْ sízni-ō (سِیزْنْوْ sízn-ō).

§. 81.

6) Nouns ending in aī. (§. 56; 61, f; 64 f).

Sing.

Nom. بِیرَئِی bḗraī, boat.

Format. بِیرَئِی bēraī.

Vocat. اَیْ بِیرَئِی ai bēraī.

Plur.

Nom. بِیرَئِی bḗraī, boats.

Format. بِیرْوْ bḗr-ō.

§. 82.

7) Nouns ending in e.

a) Sing.

Nom. نَاوِی náve, bride (نَاوِ).

Format. نَاوِی nāve.

Vocat. اَیْ نَاوِی ai' nāve; نَاوِیَه náve-áh.

Plur.

Nom. نَاوِیَانِ nāve-áne; نَاوِی náve, brides.

Format. نَاوِیَانْوْ nāve-án-ō; نَاوِیْوْ náve-ō.

b) Sing.

Nom. تروْرِی trṓre, aunt.

Format. تروْرِی trōre.

Vocat. اَیْ تروْرِی ai trōre; تروْرِیَه trṓre-áh.

Plur.

Nom. تروْرِیگَانِ trōre-gáne; تروْرِی trṓre, aunts.

Format. تروْرِیگَانْوْ trōre-gán-ō; تروْرِیْوْ trṓre-ō.

c) Sing.

Nom. سَرْکُوزِ sarkűze, a sow.

Format. سَرْکُوزِی sarkűžī.

Vocat. سَرْکُوزِی sarkűzī.

Plur.

Nom. سَرْکُوزِی sarkűzī, sows.

Format. سَرْکُوزِیْوْ sarkűzi-ō, سَرْکُوزْوْ sarkűz-o.

§. 83.

8) Nouns ending in ū. (§. 58; 61, h; 64, h).

Sing.

Nom. مِيلُو mīlū, a female bear.

Format. مِيلُو mīlū.

Vocat. اَىْ مِيلُو ai mīlū, مِيلُوَا mīlu-ā́.

Plur.

Nom. مِيلُوكَانِ mīlū-gā́ne.

Format. مِيلُوكَانُوْ mīlū-gā́n-ō.

§. 84.

The Adjective and its flexion.

In the flexion of the substantive that of the adjective is in the main already comprised; we have here to consider only those rules, which apply peculiarly to the adjective.

As regards the position of the adjective, it is placed on the whole before its substantive, but it may also follow it, especially in poëtry. One adjective may also precede its substantive and another follow it; even two adjectives may follow (without a conjunction) a substantive, especially if the first be a pronominal adjective, as:

نَه وِينَم يَه سَتَرکُوْ حَقِيقَت وَاَرَه مُبِين

I do not see with the (my) eyes the whole clear truth. (Gulsh. II, 52, 3).

We have to notice here especially the formation of the gender, further the peculiarities, to which some adjectives are subject in reference to the formation of the Plural and the Formative Sing. and Plur.

§. 85.

1) Adjectives ending in a consonant.

These form, like the substantives (§. 39, 1), the feminine by adding the termination ăh (a), as تُوْر tōr, black, fem. تُوْرَه tōr-ăh.

When two adjectives are joined together by the copula ō (cf. §. 28, 1), they are considered and treated as one word and therefore only to the latter the fem. termination is added, as: خوشحال و خرسند χušḥ'āl-ō-χursand-ăh, fem., happy and content. The same is the case, when an adjective is repeated with the preposition پَه, as تار پَه تار tār pah tār, scattered, fem. تارَه تار پَه tār pah tār-ăh; but compounds, formed by means of پَه are commonly used in an adverbial sense and therefore not inflected at all.

When an adjective is intensified by another, both must be inflected, if not joined together by the copula ō, as تپ تور tap tōr (or تور تپ) quite black, fem. تپَه تورَه tap-ăh tōr-ăh (or تورَه تپَه).

Paradigm.

Sing.

	Masc.	Fem.
Nom.	گډ gaḍ, mixed.	گډَه gáḍ-ăh.
Format.	گډ gaḍ.	گډې gáḍ-ĕ.
Vocat.	گډَه gáḍáh.	گډې gáḍ-ē.

Plur.

Nom.	گډ gaḍ.	گډې gáḍ-ĕ.
Format.	گډو gáḍ-o.	گډو gáḍ-ō.

When the adjective is used in the sense of a substantive, it adds the Plur. termination ān, as گډان gáḍ-ān, Formative: گډانو gaḍ-án-ō (or گډو gáḍ-ō). It is a poëtical license, if now and then the pure adjective is used with the Plur. termination of a substantive (i. e. ān, ānō). So says, for instance, Rah'mān:

ډه سَبَب د ظالمانو حاکمانو کور و اور او پیښور دری واړه یو دی

On account of tyrannical governors house and fire and Peshāwar, all three are one (thing). (Gulsh. II, 28, 1).

Some adjectives as: مَیَن mayan, in love, and all formed by the affix زَن (جَن, ژَن) کَر (cf. §. 42, f) follow the declension of سْتَخَر, when used substantively (§. 67, f).

Some adjectives are inflected irregularly; as مَړ maṛ, dead, fem. مړه mṛ-ăh; Format Sing. m. مړ mṛ-ạh, fem. مړی mṛ-ē; Nom. Pl. مړ mṛ-ạh, fem. مړی mṛ-ē; Format. Pl. com. مړو mṛ-ō. Similarly لوَړ lvaṛ, high, fem. لوَړه lvaṛ-ăh; Nom. Pl. لوَړ (lvaṛ-ạh) fem. لوَړی lvaṛ-ē. زَړغون zaṛyūn, verdant, fem. زَړغونه zaṛyūn-ăh; Nom. Pl. زَړغون zaṛyūn-ạh, fem. زَړغونی zaṛyūn-ē.

In some adverbial phrases the adjective remains uninflected, as کومه خوا ته kūm-ăh χvā tah, to which direction, whereto? (instead of: کومی خوا ته); بله خوا ته bal-ăh χvā tah, to another direction, somewhere else.

§. 86.

Monosyllabic adjectives with secondary ō, ū, ī*).

There is a certain number of monosyllabic adjectives with secondary ō, ū, ī, which form the Sing. feminine, the Formative Sing. masc., the Nom. Plur. masc. and the Formative Plur. masc. in an irregular way.

The following adjectives, in which original ā has been deepened to ū and ō, restore it again, but shortened, before the fem. termination ăh, which is considered half-accented (cf. §. 39, 1), as ړوځ ripe (originally پاخ, from पाक = Hindi पक्का, Sansk. पक्व)

*) If ō, ū and ī be radical, they are of course not subject to any change, as روغ rōγ, healthy, fem. روغه rōγ-ăh, etc.

fem. پَخَه páχ-áh, thence the regular Plur. پَخِی páχḗ. The Formative Sing. masc. is پَاخَه pāχah, after the analogy of the substantives noticed in §. 60, a; the Nom. Plur. masc. likewise پَاخَه pāχah (§. 42, d), but the Format. Plur. masc. (in contradistinction to the Format. Pl. of the substantives (§. 63, a. γ) پَخُو paχ-ō, which quite coincides with the Format. Plur. fem. In the Vocative Sing. ā is likewise shortened to a, the Vocative affix ah being accented, as پَخَه páχ-áh.

Irregular is سُور sūr, red (Pers. سُرْخ), fem. سَرَه sár-áh, but Plur. masc. سرَّه sr-ạh. — Some adjectives also change ō to va; see the list.

Some adjectives, which contain ī, change it in a similar way to a, as تریخ trīχ, bitter, fem. تَرْخَه tárχ-áh, Plur. fem. تَرخِی tárχ-ē, Format. Plur. تَرخُو tárχ-ō. But the Format. Sing. masc. is تَرجَّه tárχ-ạh (like غلَّه §. 90, a) and the Nom. Plur. masc. likewise تَرخَّه tárχ-ạh; Format. Plur. masc. تَرخُو tárχ-ō.

Paradigm. I.

Sing.

	Masc.	Fem.
Nom.	څُورب ṭōrb, fat.	څَربَه ṭárb-áh.
Format.	څَاربَه ṭārb-ah.	څَربِی ṭárb-ḗ.
Vocat.	څَربَه ṭárb-áh.	څَربِی ṭárb-ḗ.

Plur.

Nom.	څَاربَه ṭárb-ah.	څَربِی ṭárb-ḗ.

*) Some adjectives may retain ō and ū in the Feminine, whereas in the Masculine (Format. Sing. and Nom. Plūr. and Format. Plur.) they undergo the vowel-change.

Format.	ڭَربوْ ṭárb-ō.	ڭَربوْ ṭárb-ō.
Vocat.	ڭَربوْ ṭárb-ō.	ڭَربوْ ṭárb-ō.

Paradigm. II.

Sing.

	Masc.	Fem.
Nom.	تَرِيو trīv, acid; sour.	تَروَه tárv-ăh.
Format.	تَرَوَّه tárv-ạh.	تَروِى tárv-ē.
Vocat.	تَرْوَه tárv-áh.	تَرْوِى tárv-ē.

Plur.

Nom.	تَرْوَّه tárv-ạh.	تَرْوِى tárv-ē.
Format.	تَرْووْ tárv-ō.	تَرْووْ tárv-o.
Vocat.	تَرْووْ tárv-ō.	تَرْووْ tárv-ō.

The following adjectives are inflected after the two preceding paradigms; the others are regular and not subject to any vowel-change in the formation of the gender or number.

Sing. masc.	Sing. fem.	Plur. masc.
پروْت prōt fallen.	پرَتَه prat-ăh	پرَاتَه prāt-ah.
	پروْتَه prōt-ăh.	
پوْخ pōχ, ripe.	پَخَه paχ-ăh.	پَاخَه pāχ-ah.
پوْس pōs } soft.	پوْسَه pōs-ăh.	پَاسَه pās-ah.
پوْست pōst } soft.	پَستَه past-ăh.	
	پوْستَه pōst-ăh.	پَاستَه pāst-ah.
تَرِيخ trīχ, bitter.	تَرخَه tarχ-ăh.	تَرخَّه tarχ-ạh.
تَرِيو trīv, sour.	تَرْوَه tarv-ăh.	تَرْوَّه tarv-ạh.
ڭوْرب ṭōrb, fat.	ڭَربَه ṭarb-ăh.	ڭَاربَه ṭārb-ah.

خوْر χōr, scattered.	خوَرَه χvar-ăh.	خوَارَه χvār-ah.
خوْږ χōž, sweet.	خوَږَه χvaž-ăh.	خوَاږَه χvāž-ah.
درُون drūn / درُوند drūnd } heavy.	درَنَه dran-ăh.	درَانَه drān-ah.
روْست rōst, rotten.	رَستَه rast-ăh.	رَاستَه rāst-ah.
رُونړ rūnṛ, bright.	رُونړَه rūnṛ-ăh. / رَنړَه ranṛ-ăh.	رَانړَه rānṛah.
ړُوند ṛūnd, blind.	ړَندَه ṛand-ăh.	ړَاندَه ṛānd-ah.
زوْر zōr, old.	زَړَه zaṛ-ăh.	زَاړَه zāṛ-ah.
سپوْر spōr / سوْر sōr } mounted.	سپَرَه spar-ăh / سوَرَه svar-ăh.	سپَارَه spār-ah. / سوَارَه svār-ah.
سُور sūr, red.	سَرَه sar-ăh.	سړَه sr-ạh.
سوْړ sōṛ, cold.	سَړَه saṛ-ăh.	سَاړَه sāṛ-ah.
شِين šīn, green.	شنَه šn-ăh.	شنَه šn-ạh.
کوْږ kōž, crooked.	کَړَه kaž-ăh.	کَاړَه kāž-ah.
کوْنړ kōnṛ, deaf.	کَنړَه kanṛ-ăh.	کَانړَه kānṛ-ah.
لُوند lūnd, damp.	لَندَه land-ăh.	لَاندَه lānd-ah.
موْړ mōṛ, satiated.	مَړَه maṛ-ăh.	مَاړَه māṛ-ah.
وُوړ vōṛ, small.	وَړَه vaṛ-ăh.	وَاړَه vāṛ-ah.

§. 87.

2) Adjectives ending in ai.

a) Adjectives ending in ai form generally their feminine by changing ai to aī (§. 39, 2). In their inflexion they are regular.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	وړُنبَیْ vṛúmbai, the first.	وړُنبَئِی vṛúmbaī.

Format.	وړنبی vṛúmbī.	وړنبئی vṛúmbaī.
Vocat.	وړنبی vṛúmbī.	وړنبئی vṛúmbaī.

Plur.

Nom.	وړنبی vṛúmbī.	وړنبئی vṛúmbaī.
Format.	وړنبیو vṛúmbi-ō وړنبو vṛúmb-ō	وړنبو vṛúmb-ō.
Vocat.	وړنبیو vṛúmbi-ō وړنبو vṛúmb-ō	وړنبو vṛúmb-ō.

When the adjective is used substantively, the Vocative Sing. may affix the syllable ah, as وړنبیه vṛúmbi-áh, o first one!

b) The following adjectives form their feminine by changing ai to e and not to aī.

اَستوْخَی astōḍai, sent; a messenger;	fem.	اَستوْخِ astōḍe.
اَلَوَی alavai, burnt;	„	اَلَوِ alave.
اُونَی ūnai, babbling.	„	اُونِ ūne.
اِیوَاخَی ēvāḍai, alone.		اِیوَاخِ ēvāḍe.
بَرْوَی barvai, adhesive.	„	بَرْوِ barve.
بَلمَکَی balmagai, saltless.	„	بَلمَکِ balmage.
بُوړَی būṛai, clipped.	„	بُوړِ būṛe.
بیپَرْتَی bēpartai, gluttonous.	„	بیپَرْتِ bēparte.
پَلَی palai, on foot.	„	پَلِ pale.

پوڅسکی pōṭuskai, scanty; small.	fem.	پوڅسکې pōṭuske.
پوڼی pūṭai, little, small.	„	پوټې pūṭe.
تږی taẓai, thirsty.	„	تږې taẓe.
تورې tōrai, simple; plain.	„	تورې tōre.
چوغی čūγai, hump-backed.	„	چوغې čūγe.
چونکی čūnkai, impudent.	„	چونکې čūnke.
څپولی ṭapōlai, matted (as hair).	„	څپولې ṭapōle.
حرامونی ḥarāmūnai, bastard.	„	حرامونې ḥarāmūne.
خړوړی χaṛōṛai, given to biting.	„	خړوړې χaṛōṛe.
خوشی χūšai, crazy.	„	خوشې χūše.
ریښتونی riṣṭūnai / ریښتینی riṣṭīnai, true.	„	ریښتونې riṣṭūne / ریښتینې riṣṭīne
زاړی zāṛai, young (of cattle).	„	زاړې zāṛe.
سارې sārai, equal.	„	سارې sāre.
ستړی staṛai, fatigued.	„	ستړې staṛe.
سڅکوړی saṭkūrai, scorched.	„	سڅکوړې saṭkūre.
شاولی واولی šāvlai vāvlai, careless.	„	شاولې واولې šāvle vāvl
کسورې kasūrai, distressed.	„	کسورې kasūre.
کشی kašai, only son.	„	کشې kaše, only daught

کُوشَلَیْ kūṣalai, pretty. fem. کُوشَلِ kūṣale.

مَزَیْ mazai, strong. „ مَزِ maze.

نَامِی نَامِیْ nāmī nāmai, unknown; mean. „ نَامِی نَامِ nāmī nāme.

نُومَانْدَیْ نُومَرَیْ nūmāndai / nūmaṛai } named. „ نُومَانْدِ نُومَرِ nūmānde / nūmaṛe

نَوَیْ navai, new. „ نَوِ nave.

وَڑَیْ vaẓai, hungry, „ وَڑِ vaẓe.

یَوَاخَیْ yavāḍai, alone. „ یَوَاخِ yavāḍe.

یَوَسْتَوَیْ yavastavai, of one fold (as a dress). „ یَوَسْتَوِ yavastave.

c) All possessive compound adjectives (§. 38, 4. c) and all adjectives with the diminutive affixes kai (§. 35, 2), karai, garai (§. 37, 8.), ōṭai and ūṭai (§. 37, 10).

پَاکْ زْرُونَیْ pak zṛūnai, having pure hearts; fem. پَاکْ زْرُونِ pāk zṛūne *).

زْوِیْ مَرَیْ zōe maṛai, having a dead son; „ زْوِیْ مَرِ zōe maṛe.

d) All participles present and perfect and all compound nouns, the last member of which is a participle.

وَیُونْکَیْ وَیُونَیْ vayūnkai / vayūnai } speaking. fem. وَیُونْکِ vayūnke. / وَیُونِ vayūne.

وَیَلَیْ vayalai, said (dictus), fem. وَیَلِ vayale.

For the adjectives noticed under b) c) d) the following may serve as paradigm.

*) Of course only occurring in the Plural.

Sing.

	Masc.	Fem.
Nom.	كښُلَىْ kṣ̌ulai, pretty.	كښُلِ kṣ̌ule.
Format.	كښُلِى kṣ̌úlī.	كښُلِى kṣ̌úlī.
Vocat.	كښُلِى kṣ̌ulī.	كښُلِى kṣ̌ulī.

Plur.

Nom.	كښُلِى kṣ̌ulī.	كښُلِى kṣ̌ulī.
Format.	كښُلِيوْ kṣ̌úliō كښُلوْ kṣ̌úlō	كښُلِيوْ kṣ̌úliō كښُلوْ kṣ̌úlō
Vocat.	كښُلِيوْ kṣ̌uliō.	كښُلِيوْ kṣ̌uliō.

§. 88.

3) Adjectives ending in ā.

Adjectives ending in ā remain unaltered in both genders, as well in the Singular as in the Plural. In the Format. Pl. they add the affix ō, which however is occasionally dropped in poëtry.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	دَانَا dānā, wise.	دَانَا dānā.
Format.	دَانَا dānā.	دَانَا dānā.
Vocat.	دَانَا dānā.	دَانَا dānā.

Plur.

Nom.	دَانَا dānā.	دَانَا dānā.
Format.	دَانَاءُ dānā-ō (دَانَا);	دَانَاءُ dānā-ō (دَانَا).
Vocat.	دَانَاءُ dānā-ō (دَانَا)	دَانَاءُ dānā-ō (دَانَا).

When an adjective is used substantively, it takes, according to §. 44. the Plural-termination y-ān, as: دَانَايَان dānā-y-ān, the wise ones, Format. Pl. دَانَايَانُو dānā-y-ānō, or دَانَاءُ dānā-ō.

§. 89.

4) Adjectives ending in ō.

The few adjectives ending in ō remain unaltered in both genders; in the Formative Plur. they add the affix ō (with euphonic v = v-ō), which however may be left out altogether.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	پَاتُو pātō, left; remaining.	پَاتُو pātō.
Format.	پَاتُو pātō.	„ „
Vocat.	پَاتُو pātō.	„ „

Plur.

Nom.	پَاتُو pātō.	پَاتُو pātō.
Format.	پَاتُوُو páto-v-ō (پَاتُو)	پَاتُوُو páto-v-ō (پَاتُو).
Vocat.	پَاتُوُو páto-v-ō (پَاتُو)	پَاتُوُو páto-v-ō (پَاتُو).

§. 90.

5) Adjectives ending in ẓh.

The adjectives ending in ẓh form their feminine by changing ẓh to ăh (cf. §. 39, 4). Their flexion is quite regular.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	اُودَه ū́dạh, asleep.	اُودَه ū́dā́h.
Format.	اُودَه ūdạh.	اُودِی ū́dḗ.
Vocat.	اُودَه ūdạh.	اُودِی ū́dḗ.

Plur.

Nom.	اُودَه ū́dạh.	اُودِی ū́dḗ.
Format.	اُودۆ ū́dō.	اُودۆ ū́dō.
Vocat.	اُودۆ ū́dō.	اُودۆ ū́dō.

Adjectives, which are borrowed from the Persian, either directly or with a little modification, generally undergo no change, neither for gender nor number; they only add the affix ō in the Format. Pl., as: ښَايِستَه ṣ̌āistah, handsome *) (Pers. شَايِسته), Format. Pl. ښَايِستَهءۆ ṣ̌āistah-ō or with euphonic v: ښَايِستَهوۆ ṣ̌āistah-v-ō; ښکَارَه ṣ̌kārah, manifest, known (Pers. آشکار).

This is also the case with the pronominal adjectives: جُملَه ǰumlah (Format. Pl. جُملَهءۆ ǰumlah-ō) all; وَاړَه vāṛạh, all (Format. Pl. وَاړۆ vāṛō); دوَاړَه dvāṛạh, both (Format. Pl. دوَاړۆ dvāṛō); هَمَه hamah, all, (Form. Pl. هَمَهءۆ hamah-ō, هَمَهوۆ hamah-vō or هَمۆ hamō); but they may also dispense with the Formative Pl. affix ō, as: لَه وَاړَه مُلۆ from all the wine.

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*) Foreign adjectives, which do not distinguish between ạh and ăh, we prefer to write simply with ah, without any mark.

§. 91.

6) Adjectives ending in e.

These form their feminine by adding the termination ăh, before which final e is changed, for euphony's sake, to y. Some few adjectives undergo no change neither for gender nor number, as: پاتی pāte, left.

Paradigm.

	Sing. Masc.	Fem.
Nom.	لۏی lōe, great.	لۏیه lŏy-ăh.
Format.	لۏی lōe.	لۏیی lŏy-ĕ.
Vocat.	لۏی lōe.	لۏیی lŏy-ĕ.
	Plur.	
Nom.	لۏی lōe.	لۏیی lŏy-ĕ.
Format.	لۏیۏ lŏy-ŏ.	لۏیۏ lŏy-ŏ.
Vocat.	لۏیۏ lŏy-ŏ.	لۏیۏ lŏy-ŏ.

When the adjective is used substantively, it may follow the flexion of the substantives ending in e (see §. 72).

§. 92.

7) Adjectives ending in ī and ū.

Adjectives ending in ī and ū undergo no change for gender or number; in the Format. Pl. they may optionally add ŏ.

Paradigm.

	Sing. Masc.	Fem.
Nom.	خُمَارِی χumārī, drunken.	خُمَارِی.

Format.	خُمَارِی xumārī.	خُمَارِی.
Vocat.	خُمَارِی xumārī.	„

Plur.

Nom.	خُمَارِی xumārī.	خُمَارِی.
Format.	خُمَارِیۏ xumāri-ō	خُمَارِیۏ
	خُمَارِی xumārī	خُمَارِی
Vocat.	خُمَارِیۏ xumāri-ō	خُمَارِیۏ
	خُمَارِی xumārī	خُمَارِی

8) Adjectives ending in au.

These are very few in number and nearly all taken from the Persian; they form the feminine by adding the termination āh. In the Formative Plur. they add the affix ō, which however may also be dropped. On the declension of یَوْ yau, one, see §. 94.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	تِیزرَوْ tēzrau, going quick.	تِیزرَوَه tēzrau-āh (tēzrav-āh).
Format.	تِیزرَوْ tēzrau.	تِیزرَوِی tēzrauē (tēzrav-ē).
Vocat.	تِیزرَوَه tēzrau-áh.	تِیزرَوِی tēzrauē.

Plur.

Nom.	تِیزرَوْ tēzrau.	تِیزرَوِی tēzrauē (tēzrav-ē).
Format.	تِیزرَوْدْ tēzrau-ō.	تِیزرَوْدْ tēzrau-ō (tēzrav-ō).

§. 93.

Comparison of Adjectives.

The Pa̤ṣtō does no longer possess a comparative and superlative degree, as the modern Persian, but is compelled to express the idea of a Comparative and Superlative in the same way, as the modern Indian Prākrit tongues do, which have likewise lost the power to form a comparative and superlative degree by means of affixes added to the base of the adjectives*).

The Comparative is formed by putting the compared object in the Ablative by means of the case-particles لَه — نَه, لَه or (تَر — نَه), the adjective itself remaining in the Positive. The same is the case, if a Persian comparative form be used, which is now and then met with**).

عَقل اَوْ پوهَه ئِی زِیَات تَر بَیَانَ وُه ڈرَاسَت اَوْ دَانَائِی تِیرَه تَر حَدّه

His intellect and understanding was greater than can be told, his sagacity and wisdom beyond measure. (Gulsh. I, p. 159) Gulistān.

The idea of the Comparative may be intensified by putting before the adjective ډیر ḍēr, much (which however must agree with the subject in number and gender), لَا lā, still, even. The object, with which the subject is compared, may not be mentioned and must then be gathered from the context.

دَ جَاهِل تَر هَمْدَمِی ډیر بِهتَر دَی کَه لَه چَا سَرَه هَمْدَم وِی اَژدَهَا

Much better than the intimacy of an ignorant man it is, if a basilisk be one's bosom-friend. (Gulsh. II. p. 7. 1.) Rah'mān.

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*) The method now followed in Pa̤ṣtō and the Indian vernaculars has apparently been brought about by the influence of the Sanskrit. For the compared object is also put in the Ablative already in Sanskrit and this may have been considered sufficient for a comparison.

**) The Persian Comparative is made up by adding to the Positives the affix تَر tar, and the Superlative by adding the affix تَرِین tarīn.

بَلکه لَا تَر دَرویشَانو چه غَنیَان دِی مُحْتَاج تَر دِی

But those, who are rich, are still more needy than the poor. (Gulsh. II, p. 44, 3) Xušh'āl.

The Superlative is formed in the same way as the Comparative, only ټول ṭōl, all, هَمَه hamah, جُملَه jumlah, all, or similar expressions as تَر حَدّ tar hadda, beyond measure etc. are put before the object, with which the subject is compared.

The idea of the Superlative is often only hinted at by putting ډیر ḍēr, much, either alone or jointly with an adjective. Often there is no outward indication of the idea of the Superlative at all and it must be gathered solely from the context.

لَه ټولو خَلقو نَه سَړی په لیدُ کښی ډیر ښه دَی

In appearance man is much better than all creatures (man is the very best of all creatures). Gulistān.

غَم دَ یَار دَ بیلتَانَه دَی چه تَر هَرڅَه دَی دُشوَار

It is the grief about the separation from the friend, which is the most difficult thing. (Gulsh. II, p. 40, 3.) Xušh'āl.

ډیر لوی په بَادشَاهَت دَ آسمَانونو کښی څوک دَی

Who is the greatest in the kingdom of heaven? Matth. 18, 1.

کَه بُلَندَه مَرْتَبَه دَ چَا په کَار وِی لوی مَقَام دَی عَدَالَت په دَا دُنیَا

If a high dignity be of use to any one: the highest station in this world is justice. (Gulsh. II, p. 8). Rah'mān.

The manner in which two sentences are compared together, see in the Syntax, §. 187.

IV. Section.

The Numerals.

§. 94.

1) Cardinal numbers.

یَوْ yau, one, fem. یَوَه yau-ăh.

دوَه dvah, two, fem. دۄی dvē.

دۄی dre (دۄ), three.

څلوْر ṭalōr, four.

پِنځه pinḍah, five.

شپږ špaž, sixe.

اوْوَه ōvah, seven.

اَتَه atah, eight.

نُه nŏh; نوْ nō, نَه nah, nine.

لَس las, ten.

یَوْلَس yaulas or yōlas, eleven.
یَووْلَس yavōlas.

دوَه‌لَس dvahlas, دووْلَس dvōlas, دوْلَس dōlas, twelve.

دِیارْلَس diārlas, thirteen.

څوارْلَس ṭvārlas, fourteen.

پِنځه لَس pinḍahlas, fifteen.

سپاړلَس spāṛlas, سپاړَس spāṛas, sixteen.

اُوَولَس ōvahlas, اَوَولَس avahlas, seventeen.

اَتَه لَس atahlas, eighteen.

نُه لَس nuhlas, نُونَس nūnas*), nineteen.

شِل šil, twenty.

يَو وِيشت yau, vīšt, twenty one.

دوَه وِيشت dvah vīšt, twenty two.

دِرِی وِيشت drē vīšt, twenty three.

خَلُور وِيشت ṭalōr vīšt
خَلِير وِيشت ṭalēr vīšt
} twenty four.

پِنْخَه وِيشت pinḍah vīst, twenty five.

شَپَّ وِيشت špaž vīšt, twenty six.

اُووَه وِيشت ōvah vīšt, twenty seven.

اَتَه وِيشت atah vīšt, twenty eight.

نُه وِيشت nōh vīšt, twenty nine.

دِيرش dērš, thirty.

يَوْ دِيرش yau dērš, thirty one.

دُو دِيرش dō dērš
دوَه دِيرش dvah dērš
} thirty two.

دِرِی دِيرش dre dērš, thirty three.

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*) نُونَس is a euphonic change for نُولَس.

ṭalōr dērš, thirty four.

etc. etc. etc.

ṭalvēšt, forty.

yau ṭalvēšt, forty one.

dō ṭalvēšt, forty two.

dre ṭalvēšt, forty three.

etc. etc. etc.

panḍōs, fifty.

šṗētah, sixty.

aviā seventy (indelin.).

atiā, eighty (indeclin.).

navē, nave, ninety (indeclin.).

sil (also written ṣil or ṣal), hundred.

sil yau, hundred and one.

sil dvah, hundred and two.

sil dre panḍōs, hundred and fifty three.

etc. etc. etc.

In the numbers the Paṣtō very closely approaches the Zendic forms. yau, one, Zend aēva, whereas the Persian and the Indian Prākrit idioms recur to the Sansk. एक.

The declension of yau is somewhat irregular.

	Sing.	
	Masc.	Fem.
Nom.	yau, one.	yaú-ăh.

Format. یَوَه yau-ąh.	یَوی yau-ē.
Vocat. یَوَه yau-ąh.	یَوی yau-ē.

The masc. form دوَه dvah, two, may also be used for the feminine. In the Format. Pl. it is دوْ dvō, but دوَه may also be used.

دری dre, three (Sansk. **त्रि**, Zend thri) has in the Form. Pl. دریوْ dre-ō, though در is also in use.

څلوْر ṭalōr, four (Sansk. **चत्वार्**, Zend čathvār), has in the Format. Pl. څلورْوْ ṭalor-ō. پِنځه pinḍah (Sansk. **पञ्चन्**, Zend pančan), پِنځوْ pinḍō. Similarly شپَږ špaž, six (Sansk. **षष्**, Zend khšvas), شپَږوْ špaž-ō; اوْوَه ōvah, seven (Sansk. **सप्तन्**, Zend haptan), اوْوْ ōv-ō; اَتَه atah, eight (Sansk. **अष्टन्**, Zend astan), اَتوْ at-ō.

نه nŏh, nine (Sansk. **नवन्**, Zend navan) remains unchanged in the Format. Plur.

لَس las, ten (Sansk. **दशन्**, Zend daśan, (in Paṣtō d = l), Format. Pl. لَسوْ las-ō.

شل šil, twenty (Sansk. **विंशति**, Zend vīśaiti; in Paṣtō the initial syllable vi is thrown off and **शति** changed to šil, by transition of final t to l) is only used when standing alone*); in the compound numbers 21, 22 etc. the full form ویشت vīšt (Persian بیسْت, Hindī **बीस**) is again used. Its Format. Pl. is regularly formed by adding the affix ō.

دیرش dērš, thirty, is contracted from دیرشت dēršt (Sansk.

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*) شل is also used as a substantive in the sense of „a score", and may then form the Plural شلَه šil-ah (Format. شلوْ).

त्रिंशत्, Zend thriśata); څلويښت ṭalvēṣ̌t, forty, is likewise a contraction, Sansk. चत्वारिंशत्, Zend čathvareśata; instead of څلويښت the common people frequently employ a multiplication دوه شله dvah šilah, two scores (two times twenty), similarly درِ شله dre šilah for سپيته špētah, sixty.

پنځوس panḍōs, fifty, Sansk. पंचाशत्, Zend pančāśata, final t being dropped in Pąṣ̌tō.

شپيته špētah, sixty (Format. Pl. شپيتو špēt-ō) recurs to the Zendic form khšvasti, Sansk. षष्टि, with transition of v to p. — اَوِيَا aviā, seventy (properly اَوْوِيَا avviā), is very much curtailed: Sansk. सप्तति, Zend haptāiti, which is assimilated in Pąṣ̌tō first to appā and thence to avvā, and with euphonic i inserted, avviā, the final syllable iti being dropped altogether. اَتِيَا atiā, eighty, Sansk. अशीति, Zend astāiti, which is assimilated in Pąṣ̌tō to attā, and with euphonic i inserted atiā (instead of attiā). نَوِى, ninety, Sansk. नवति, Zend navaiti (Sindhī and Hindī also नवे).

سِل sil, hundred (also written and pronounced سَل sal) is the Sansk. शत, Zend śata (Persian صَد), with transition of t to l. سِل is only used of one hundred (up to 199) *). When the noun, with which سِل is connected, stands in the Formative, it takes likewise the affix ō, as: پلار دَ سِلو زوئو a father of hundred sons. When two or more hundreds are to be expressed, the numeral سَو sau (صَو sau) is employed, Plur. سَوَ sav-a, سَوَه sav-ah (Sindhī

*) But the Plural form سِلَه silah is also occasionally met with.

सउ, Prāk. सअ = सद), Format. سَوْ sav-ō. Instead of سَوْ the constracted form سُو sū (صُو gū) is also used, before which some units take a different form.

دَوَ سَوَ dvah savah, two hundred (Format. دوْ سَوْ dvō sav-ō).

دِرِی سَوَ dre savah or: تِیر سُو tēr sū, three hundred. *)

څَلوْر سَوَ ṭalōr savah or: څُونْسُو ṭūnsū, four hundred.

پِنځه سَوَ pinḍah savah or: پُونسُو pūnsū, five hundred.

شپَږ سَوَ špaź savah or: شپِږ سُو špaź sū, six hundred.

اوَوَ سَوَ ōvah savah or: اوَوَ سُو ōvah sū, seven hundred.

اَتَه سَوَ atah savah or: اَتَه سُو atah sū, eight hundred.

نُه سَوَ nuh savah or: نُه سُو nuh sū, nine hundred.

When hundreds are to be expressed generally, سلګُونَه silgūnah (Format. سِلګُونوْ silgūnō) is employed.

زَر zar, thousand (هَزَار is also in use).

زر zar (Sansk. सहस्र, Zend hazāra) is, like سَو sau, a regular substantive and forms the Plur. زرونَه zar-ūnah, but with other numerals: زَرَه zar-ah, as:

دَوَ زرَه dvah zar-ah, two thousands.

دِرِی زرَه dre zar-ah, three thousands.

etc. etc. etc.

---

*) سُو is indeclinable and undergoes therefore no change in the Format. Plur.

When thousands are to be expressed generally, زرګونه zṛgūnah (Format. زرګونو zṛgūnō) is employed.

For a hundred thousand the Indian word لك lak (Hindī लाख, Sansk. लक्ष) is used, the regular Plural of which is لکونه lakūnah, but in connexion with numerals لکه lakah (laḳ), as:

دوه لکه drah lakah, two Lakhs = two hundred thousands.

لس لکه las lakah, ten Lakhs = a million.

شل لکه šil lakah, twenty Lakhs = two millions.

Also the Hindī کروړ karōṛ (Sansk. कोटि), one hundred Lakhs = 10 millions, is found in Paṣṭō.

§. 95.

2) Ordinal numbers.

The ordinals are formed in Paṣṭō, as in Persian, by adding the affix am, before which final ah is dropped; only the first cardinal number makes an exception.

وړمبی vṛumbai
ړمبی ṛumbai
اوّل avval (Arab.)
} the first (fem. وړمبۍ vṛumbaī).

دوهم*) dvayam, fem. دوهمه dvayam-ăh, the second.

دریم dreyam, the third.

څلورم ṭalōram, the fourth.

پنځم pinḍam, the fifth.

---

*) In dvayam the root is dva; final ah is therefore not elided, but euphonic y inserted, as in all numerals ending in ă.

شپږم špaẓam, the sixth.

اووم ōvam, the seventh.

اتم atam, the eighth.

نهم nuham, the ninth.

لسم lasam, the tenth.

یولسم yaulasam, the eleventh.

etc. etc. etc.

شلم šilam, the twentieth.

یوویشتم yauvīštam, the twenty-first.

etc. etc.

دیرشم dēršam, the thirtieth.

شپیتم špētam, the sixtieth.

اویایم aviāyam, the seventieth.

اتیایم atiāyam, the eightieth.

نویم naveyam, the ninetieth.

سلم silam, the hundredth.

سل ویمبی sil wṛumbai, the hundred and first.

سل دویم sil dvayam, the hundred and second.

etc. etc.

دوه سوم dvah savam, the two hundredth.

دوه سو دریم dvah sava dreyam, the two hundred and third.

etc. etc.

In compound numbers only the last numeral is formed into an ordinal..

زَرَم zaram, هَزَارَم hazāram, the thousandth.

دوَه زَرَم dvah zaram, the two thousandth.

لَکَم lakam, the hundred thousandth.

For expressing the years of the era the cardinals are employed and not the ordinals; see Syntax, §. 188, 3.

§. 96.

3) Distributive numbers.

Distribution is formed in Paṣtō by repeating the cardinal number, as: یَو یَو yau yau, one by one; پِنځَه پِنځَه pinḍah pinḍah, five by five.

But if the distribution is only to be expressed generally, the prefix پَه pah is put before the cardinal number, as: پَه پِنځُو pah pinḍō, by five; پَه سلُو pah silō, by hundreds; پَه زَرُونُو pah zaṛūno or پَه زَرګُونُو pah zaṛgūnō, by thousands.

If the distribution is to be fixed exactly (so many and not more), the cardinal number is repeated with the prefix پَه, as: دوَه پَه دوَه exactly two (and not more); لَس پَه لَس precisely ten.

§. 97.

4) Multiplicative numbers.

Multiplication is expressed in various ways. A cardinal number is added to the substantive بَرغ bray, layer, fold, which however remains in the Singular, as دِرِی بَرغ dre bray, threefold, treple; this expression is made use of when referring to strata, layers, folds etc.

When crops, products etc. are spoken of, the prefix په is placed before the cardinal number (remaining in this case in the Nominative), by which the multiplication is to take place, the first cardinal always being یَوْ as: یَوْ په سل*) literally: one by hundred = a hundredfold. Similar expressions are: یَوْ په څو څنده manifold; یَوْ په ډیر manifold.

میوه ئی وکړه څنو یَوْ په سل څنو په شپیته آو څنو په دیرش

They (the seeds) brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold. (Matth. 13, 8).

تر اوّل ئی یَوْ په صله اور د مینی سینه سوله

A hundredfold more than first her breast was burnt by the fire of love.
Dorn, Pushtō Chrest. p. 190.

The Afghāns also use such like Persian expressions, as: صد چَنْدان, a hundredfold, or چَندان whith Paṣ̌tō cardinals, as: زر چَندان a thousandfold. چَنْد also is used with an indefinite pronoun, as څو چَنْد manifold.

In counting the multiplication is not expressed by a particular word, but the cardinal number, which is to be multiplied by the following, is simply put before it, as: دری دوه three (times) two.

Multiplication of time is expressed by putting the cardinal number**) before ځل ḍal (Pl. ځله ḍalah) or وار vār (Pl. واره vārah), as: یَوْ ځل once***), دوه ځله, twice; څو واره how many times? It is to be noticed, that ځله and واره, also when governed

*) یَوْ په صله (Pl,) is also used.

**) Or an indefinite or interrogative pronoun.

***) But ځله is also used for the Singular, as یَوْ ځله one time.

by prefixes and postfixes, remain in the Nominative, as: تَر اوْوَه خَلَه پوْرِ up to seven times.

§. 98.

5) Fractional numbers.

A quarter (1/4) پَاءوْ pāō *).

A half (1/2) نِيم nīm (adj.).

Three quarters (3/4) درِی پَاوَ dre pāva.

Five quarters (5/4) پِنْځَه پَاوَ pinḍah pāva, or پَاءوْ بَانْدِ يَوْ pāō bānde yau (or پَاءوْ دَپَاسَ يَوْ, which is the same), literally: upon a quarter one (in addition).

One and a half (1 1/2) يَوْ نِيم yau nīm.

One and three quarters (1 3/4) پَاءوْ كَم دوَه pāō kam dvah, litterally: a quarter less than two.

Two and a quarter (2 1/4) پَاءوْ بَانْدِ دوَه pāō bānde dvah, literally: upon a quarter two (in addition).

Three and three quarters (3 3/4) پَاءوْ كَم څَلوْر pāō kam ṭalōr, literally: a quarter less than four.

Without special reference to measure and weight, fraction or portion is expressed by حِصَّه, as: درِيَمَه حِصَّه the third part, لَسَمَه حِصَّه the tenth part.

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*) پَاءوْ is only used with reference to measure and weight, also of a 1/4 Rupee.

V. Section.

Pronouns.

§. 99.

I. Personal Pronouns.

The personal pronouns of the Paṣtō are either absolute personal pronouns or pronominal suffixes. The latter class of pronouns the Paṣtō uses very extensively and coincides in this respect quite with the Persian and even more so with the Sindhī, the only Ārian languages, which, besides the Paṣtō, know the use of pronominal suffixes.

1) Absolute personal pronouns.

Absolute personal pronouns the Paṣtō only possesses for the first and second person; for the third person a proximate or remote Demonstrative is employed as required by circumstances *).

a) First personal pronoun.

Sing.

Nom.	زَه zah, I.
Accus.	مَا mā, me.
Format. / Instrum.	مَا me.
Genit.	دَ مَا da mā; دَ ځمَا ḍmā**); دَ ځمَا da ḍmā, of me; my; mine.

*) The only remnant of a personal pronoun of the third person is وَر var, to him, to them; see below, §. 101.

**) When ځمَا is connected with a noun, which is constructed with a postfix or prefix (or both together), these must follow ځمَا, as:

Dat. مَا تَہ mā tah; وَ مَا تَہ va mā tah; وَ مَا وَتَہ va mā vatah; مَا لَہ mā lah; مَا لَرَہ mā larah; (رَا rā) رَا تَہ rā tah, لَہ lā lah, to me.

Ablat. لَہ لَہ مَا نَہ lah mā nah; لَہ مَا lah mā, from me.

Locat. پَہ مَا pah mā; پَہ مَا کښِ pah mā kṣe, in me.

Plur.

Nom. مُوږ mūž, مُوږَہ mūžah (western); مُونږ mūng, مُونږَہ mūngah (eastern), we.

Accus. مُوږ mūž, مُوږَہ mūžah; مُونږ mūng, مُونږَہ mūngah, us.

Format. / Instrum. مُوږ mūž, مُوږَہ mūžah; مُونږ mūng, مُونږَہ mūngah, mūngah, by us *).

Genit. دَ مُوږ da mūž, دَ مُوږَہ da mūžah; ډمُوږ ḍmūž, ډمُوږَہ mūžah; دَ مُونږ da mūng, دَ مُونږَہ da mūngah; ډمُونږَہ ḍmūngah, of us, our, ours.

Dat. مُوږ تَہ mūž tah**); مُوږَہ تَہ mūžah tah; مُونږ تَہ

حمَا وَ پلَار تَہ to my father (not: وَ حمَا پلَار تَہ), or حمَا follows the noun with the prefixes or postfixes, as: وَ پلَار تَہ حمَا. Like the Plur. ډمُوږ our, and سَتَا thy, and the Plur. سَتَاسُو, سَتَاسِی your, is constructed.

*) In Raverty's Gulshan-i Rōh I have also met the Formative مُوږُ mūžō (I, p. 112): کَہ پَہ مُوږُ دوَارُو مَیَنَہ ئِی if thou lovest us both; I have hitherto not found any other instance of it. Raverty himself mentions nothing of it in his Grammar nor Dr. Bellew.

**) Instead of تَہ the other prefixes and postfixes may be equally used as in the Sing.

mūng tah, مُونگَه تَه mūngah tah etc.; تَه رَا rātah, لَه لَا lā, lah, to us.

Abl. لَه مُوژ lah mūž, لَه مُوژَه نَه lah mūžah nah; لَه مُونگ نَه lah mūng nah; لَه مُونگَه لَه la mūngah, from us.

Locat. پَه مُوژ pah mūž, پَه مُوژَه پَه pah mūžah etc., in us.

زَه zah approaches the Zendic azem (Persian مَن and dialectically az, as also in the Ossetic); مَا corresponds to the Sansk. Acc. मा. خمَا is the same as مَا, خ being only a euphonic addition, as س in ستَا. The Plural مُونگ, مُونگ is difficult to explain, as it leaves the traces of the Zend (vaēm) again; it may be compared with the Lithuanian mes, Genitive and Ablative musū, which corresponds to the Sansk. अस्मे, the letters sm being transposed to m a s, which is already partly the case in Prākrit अम्हे (compare also the Greck ἡμεῖς, Aeolian ἄμμες).

Curious is the form رَا rā, used in the Dative Sing. (far more rarely in the Dative Plur.); similar is the Dative form of the second person دَر dar and of the third person وَر (both used in the Sing. and Plur.). There can be hardly a doubt, that دَر dar and وَر var correspond to the Persian تُرَا and اُورَا respectively, the Persian Dative postfix رَا (= Paṣtō لَه), having been retained in these cases for euphony's sake, instead of دَلَه da-lah *), وَلَه va-lah and final ah dropped at the same time. This etymology of دَر and وَر will throw the necessary light on رَا also; رَا rā would thus be identical with the Persian مَرَا ma-rā, to me, initial m having

*) Balōčī also tha-rā, to thee.

been dropped. For this supposition pleads the circumstance, that رَا (as well as دَر and دِر) is originally used without any postfix and so still, whenever preposed to a verb (as رَاكَرَّه give to me), the addition of postfixes to رَا (دَر and دِر) having come into use in later times, when the language was no longer conscious of the original Dative-signification of رَا (دَر and دِر) and commenced to look on these forms as Formatives, which might be followed by postfixes; for with prefixes they are never constructed. It is to be noticed, that رَا لَه rā-lah or رَا لَرَّه rā-larah is changed, for euphony's sake, to لَا لَه lā-lah and لَا لَرَّه lā larah. A similar euphonic change takes place with دَر and دِر, when followed by لَه and لَرَّه, as will presently be seen.

§. 100.

b) The second personal pronoun.

Sing.

Nom. تَه tah, thou.

Accus. تَا tā, thee.

Format. / Instrum. تَا tā, by thee.

Genit. دَ تَا da tā; ستَا stā (also شتَا štā); دَ ستَا da stā, of thee, thy; thine.

Dat. تَا تَه tā tah; تَا لَه tā lah; تَا لَرَّه tā larah etc. دَر dar, دَر تَه dar tah; دَ لَه da lah; دَ لَرَّه da larah, to thee.

Ablat. تَا لَه lah tā; نَه تَا لَه lah tā nah, from thee.

Locat. پَه تَا pah tā, in thee.

Vocat. أَيْ تَا ai tā, وُ تَا vŏ tā, o thou!

Plural.

Nom. Accus. تَاسِی tāse (تَاسِ); تَاسُو tāsū (تَاسْ), you.

Format. Instrum. تَاسِی tāse; تَاسُو tāsū, by you.

Genit. دَ تَاسِی da tāse, دَ تَاسُو da tāsū, دَ سْتَاسُو da stāsū; سْتَاسِی stāse (سْتَاسِ); سْتَاسُو stāsū (سْتَاسْ), of you, your; yours.

Dat. تَاسِی تَه tāse tah; تَاسُو لَه tāsū lah etc.; دَر تَه dar tah; دَ لَه da lah, دَ لَرَه da larah, to you.

Ablat. لَه تَاسِی lah tāse; نَه تَاسُو لَه lah tāsū nah, from you.

Locat. پَه تَاسِی pah tāse etc. in you.

Vocat. أَيْ تَاسِی ai tāse, وُ تَاسُو vŏ tāsū, o ye!

The Paṣṭō تَه approaches more closely the Prākrit form त than the Zendic tūm (Sansk. त्वम्). The Format. Sing. تَا points to the Sansk. Accus. त्वा, Zend thvā (Greek τέ, Latin te). In the Genit. Sing. سْتَا (شْتَا) s (š) is only a euphonic addition, like خ in خْمَا.

The Plur. forms تَاسِی, تَاسُو have no analogies in the cognate idioms. They are apparently derived from the base تَه (تَا) with

the affixed (original) pronoun **स्म**, which is similarly employed in Prākrit, as Prāk. **तुम्हे** you = **तुस्मे**. In this case sm has been assimilated in Paṣtō to s (ss), and not transposed as in مُوږه.

§. 101.

c) The remnant of the third personal pronoun.

We have noticed already, that of the third personal pronoun only the form وَر var has been preserved, which is equally used for the Sing. and the Plural, see §. 99. When preposed to a verb, وَر (without a postfix) always expresses the Dative, to him to her, to them, as وَرکړل varkṛal to give to him (her), them; in other positions it takes a postfix, being considered as a Formative Sing. or Plural, as: وَرتَه var tah, to him, to them; وَر څخه var ḍaχah, with him, them etc. Instead of وَر لَه var lah, وَر لَرَه var larah, it is, for euphony's sake, pronounced and written وَلَه va lah, وَلَرَه va larah.

§. 102.

2) Pronominal suffixes.

The pronominal suffixes may represent every case, the Nominative and Vocative excepted; they may be optionally linked to any noun in the sentence (though strictly referring to another), but those, which represent a possessive pronoun, generally precede or follow the noun, to which they belong.

It is to be noticed as a peculiarity of the Paṣtō system of writing, that these pronominal suffixes are not added to nouns and verbs, as is the case in Persian and Sindhī, but written separately, a few prefixes and postfixes excepted, with which ئِ coalesces.

Sing.

I. Pers. م me or ما me, me, by me, my etc.

II. Pers. ـِد de or ـِدی de, thee, by thee, thy etc.

III. Pers. ـِئی ē, him, her, by him, his, her etc.

Plur.

I. Pers. مُو mū, مُه muh; اُم um, وُم vum, us, by us, our etc.

II. Pers. مُو mū, مُه muh; اُم um, وُم vum, you, by you, your.

III. Pers. ـِئی ē, them, by them, their etc.

The first pronominal suffix ـِم me is identical with the Sindhī मि me, Persian ـم am, Sansk.-Prākrit Genit. मे.

The second pronominal suffix ـِد de corresponds to the Persian ـت at, Sindhī e (= te, t being elided), Sansk.-Prāk. Genit. ते.

The pronominal suffix of the third person Sing. and Plur. ē is peculiar to the Paṣṭō and not to be found in this form neither in Persian nor in Sindhī. Its etymology seems to be the following.

In Prākrit we have still the curtailed form of the Genit. Sing. से his (Zend hē), (which is to be referred to the base स्व and not to be identified with the Genitive अस्य; Latin sui, se) and of the Genit. Plur. सिम् (= Prāk. ताण, Sansk. तेषाम्), their. In Paṣṭō both Genitives, से and सिम् have been contracted into one form and the distincton of the Sing. and Plur. lost thereby. The Persian pronominal suffix ـش aš and the Sindhī सि se point both to the same Prākrit से; in Paṣṭō (as in Zend) s has been changed to h (hē) and then dropped altogether = ē. The Persian Plur. suffix اِشَان points again to the Sansk. एषां and the Sindhī -ne to the Prākrit णेहि; see my Sindhī Gram. §. 39.

The pronominal suffix of the I. pers. Plur. مُو mū, مُه or وُم vum corresponds to the Persian مَا, which points back to the Prāk. Genit. Plur. अम्ह (cf. the Greck ἀμμέων).

The pronominal suffix of the II. pers. Plur. now coincides outwardly with that of the I. pers. Plural, so that only the context can decide, which of both is intended. It is greatly mutilated, the initial syllable yuṣ- having been dropped altogether (Persian شُمَا, Zend yūṣmākem, Sansk. युष्माकम्); the Greek, though also greatly curtailed, is still more original ὑμμέων (cf. Bopp, Compar. Gram. §. 332).

It has been already alluded to, that the pronominal suffix of the III. pers. Sing. and Plur. coalesces with a few prefixes and postfixes. These prefixes are پَر, on, upon and تَر tar, from, out etc., which are respectively written پِر pre (پِرِی) and تِر tre (تِرِی), when ئِی is added to them. The postfixes are: پَسِی pase (پَسِ) after, څِنِ (څِنِی) ḍine, from and کښِی (کښِ) kṣe, in. As these end already in e, the pronominal suffix ئِی coalesces with them totally, so that its addition can only be gathered from the context.

Another curious coalition takes place between the Ablative postfix نَه nah (now and then also written نَا nā) and تِ ti, the remnant of an old demonstrative pronoun (त); the only form in use now is تِنَه tinah or تِنَا tinā (also written تِینَه tī-nah), from him, her, them.

دَ دُنِیَا لَه آفَتُونْ مِی وِیرَه نَه شِی

چِه تَه مِی پَه سَر ئِی پَه هَر لوْرِی دَ بَلَا حَافِظَ

I am not afraid of the calamities the world, since thou art on my head, o protector from misfortune on every side! (Gulsh. II, 113, 2) Xavājah Muh'ammad.

فُلَانَیْ دُښمَن دِ حَقّ تَعَالَی لَه جَهَانَ وَاخِست وِ ئِی هِیڅ دِ آرِوِیدَلِی

دِی چِه مَا بَه پرِیږدِی

A certain enemy of thine the great God has taken away from the world. He said (by him it was said): hast thou heard, that he will give up me? (Gulsh. I, p. 186) Gulistān.

دَا دُنِيَا خَارِښتِي بَرَه دَه يَه سَاتَلْ ئِي څَه مَزَه دَه

This world is a mangy goat; what pleasure is there in keeping her? (Gulsh. II, 36, 3) Xušh'āl.

څَه عَمل وُه يَه دُنيَا کښِي تَاسِي کَړَيْ چِه دَاهَسِي مَرْتَبِي وُم شِو

حَاصِلِي دُوئِي بَه وَائِي عَمَلُونَ ځُمُورِ دَا وُو چِه اِذَان بَه وُم تَر غوَړَ تِير

شَه نُور بَه پَاڅِيدُو وَ اَوْدَس تَه

What work on earth had you done, that such degrees were allotted to you? They will say: our works were these, that when the call to prayer passed our ear, then we used to rise for ablution. Favāid-uš-šarīšāh.

کَه غَائِب تِرِ يَوْ سَاعَت شَم مُستَوْجِب دَ عَقُوبَت شَم

If I am absent from him one hour, I deserve punishment. (Dorn, Chrest. p. 202).

يَه کښِي ډِير دُر نَايَاب وُو چِه رَوْشَن لَکَه مَهتَاب وُو

On them were many rare pearls, which were glittering like moonshine. (Dorn, Chrest. p. 206).

§. 103.

II. Demonstrative pronouns.

1) هَغَه hayah, that, remote demonstrative pronoun.

Sing.

Nom. هَغَه hayah, com., that.

Accus. هَغَه hayah, that.

Format. هَغَه masc. } by that.
Instrum. هِغِي hiyē or هِغِه hiyih, fem. }

Genit. دَ هَغَه da hayah, masc. } of that.
دَ هِغِي da hiyē, دَ هِغِه da hiyih, fem. }

Dat.	هَغَه تَه haγah tah, masc. هِغِی تَه hiγēh tah, fem.	to that.
Ablat.	لَه هَغَه lah haγah, masc. لَه هِغِی lah hiγē, fem.	from that.
Loc.	پَه هَغَه pah haγah, com. or پَه هِغِی pah hiγē *), fem.	in that.

Nom.

Nom.	هَغَه haγah, com. (هَغوْی haγōe, haγōī, Peshāwar), those.
Accus.	هَغَه haγah, com., those.
Format. Instrum.	هَغوْ haγō **), هَغوْئِی haγōe, by those.
Genit.	دَ هَغوْ da haγō, of those.
Dat.	هَغوْ تَه haγō tah, to those.
Ablat.	لَه هَغوْ lah haγō, from those.
Locat.	پَه هَغوْ pah haγō, in those.

هَغَه is often shortened, especially in poëtry, to غَه, Format. Pl. غوْ γō. In the modern language the Singular of this pronoun is often connected with a noun in the Plural, which is not the case in the older language, e. g. پَه هِغِه ورځوْ in those days, instead of پَه هَغوْ ورځوْ. In the Plural هَغَه may remain uninflected before a noun in the Formative, as: دَ هَغَه خَلقوْ of those people; هَغَه وَاړوْ تَه to all those.

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*) This form is only used, when the noun following is put in the Formative.

**) In Qandahār pronounced هُغوْ huγō.

The etymology of this pronoun is rather doubtful; it seems e compounded of ha-*ya*. In this case ha would correspond ıe Indian hō (= Sansk. सो) and *ya* to the adjective affix च

§. 104.

2) ذَغَه, this, proximate demonstrative pronoun.

Sing.

Nom.	ذَغَه dayah, com. this.	
Accus.	ذَغَه dayah, com. this.	
Format. Instrum.	ذَغَه dayah, masc. دِغِی diyē or دِغَه diyih, fem.	by this.
Genit.	ذَغَه ـَ da dayah, masc. دِغِی ـَ da diyē, fem.	by this.
Dat.	ذَغَه تَه dayah tah, masc. دِغِی تَه diyē tah, fem.	to this.
Ablat.	لَه ذَغَه lah dayah, masc. لَه دِغِی lah diye, fem.	from this.
Locat.	پَه ذَغَه com. or پَه دِغِی pah diyē*), fem.	in this.

Plur.

Nom.	ذَغَه dayah, com., these.	
Accus.	ذَغَه dayah, com., these.	

*) This form is only used when the noun following is put in 'ormative.

Format. Instrum.	دَغوْ daγō *), by these.
Genit.	دَ دَغوْ da daγō, of these.
Dat.	دَغوْ تَه daγō tah, to these.
Ablat.	لَه دَغوْ lah daγō, from these.
Locat.	پَه دَغوْ pah daγō, in these.

دَغَه seems to be compounded of the pronominal base da (= त) and the adjective affix क. In signification it does not differ from دَا this, both pronouns being frequently interchanged.

§. 105.

3) دَا this**), proximate demonstrative pronoun.

Sing.

Nom.	دَا dā, this (com.).
Accus.	دَا dā, this.
Format. Instrum.	دَه dah; —دَا dā —, by this.
Genit.	دَ دَه da dah; —دَ دَا da dā —, of this.
Dat.	دَه تَه dah tah; دَا — تَه da — tah, to this.
Ablat.	لَه دَه lah dah; — لَه دَا lah dā —, from this.
Voc.	دَا, پَه دَه pah dah, dā; — پَه دَا pah dā —, in this.

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*) In Qandahār pronounced دُغوْ duγō.

**) With دَا, as well as with دِی, the adverb هَسِی (so, thus) may be joined, as: دَا هَسِی dā hasē, such a one; or هَسِی may in such compounds also be shortened to سِی, as: دَا سِی dā sē.

Plur.

Nom. دَا dā, these (com.)

Accus. دَا dā, these.

Format. Instrum. } دېوْ dēō or دېووْ dēvō; — دَا dā, by these.

Genit. دَ دېوْ da dēō; — دَ دَا da dā —, of these.

Dat. دېوْ تَه dēō tah; — دَا تَه dā — tah, to these.

Ablat. لَه دېوْ lah dēō; — لَه دَا lah dā —, from these.

Locat. پَه دېوْ pah dēō; — پَه دَا pah dā — in these.

دَا dā generally points to something immediately preceding, more rarely to something following (Latin hic).

When دَا dā is used independently (without a following noun) it is written دَه dah in the Formative, but when followed by a noun it remains generally quite unaltered in the Singular and Plural, though in the Plural it may also take the inflected form (دېووْ, دېوْ) when connected with a noun in the Formative.

Gulsh. I, p. 174) دَ بَاغ وَنِی بَه لَه بِیخَ وُکَاړِی دَ دَه مَرېونَه

The trees of the garden his slaves will pull out.

نُوم ئِی دَ جُود وْ عَدْل شتَه دَیْ لَا تَر اوْسَ

تِیر لَه دَا دُنِیَا حَاتِم طَائِی نُوشِیروَان شُو

The name of their liberality and justice remains till now, (though) H'āṭim Ṭāī and Nūšīrvān have passed away from this world. (Gulsh. II, p. 117, 3) Xavājah Muh'ammad.

چِه هوْنبَرَه ښَه مَخُونَه پَه دَا خَاورُو کښِی پَه کوْر دِی

چِه دېوْ لَرَه دروْمَم کوْر وَ مَا تَه اِرَم دَیْ

As so many fair faces are in this dust, in the grave, when I go to them, the grave is a Paradise to me. (Gulsh. II, p. 68, 4). Xušh'āl.

يَوْ دَم دَ خوَار خُوشحَال سَرَه تَه هَم فَرَاغَت كښِينَه

چِه زَرَه ئِی لَه دِيوْ ډِيرو اَندِيښَنو څَخو فَرَاغ شِی

Sit thou a moment together with poor *Xušh'āl* in quietness, that his heart may be a little liberated from these many anxieties. (Gulsh. II, p. 69, 2) *Xušh'āl*.

§. 106.

4) دِی dē, this, proximate demonstrative pronoun.

Sing.

Nom.	دِی dē (دِ), this; he, she.
Accus.	دِی dē, this.
Format. / Instrum.	دِی dē, by this.
Genit.	دَ دِی da dē, of this.
Dat.	دِی تَه dē tah, to this.
Ablat.	لَه دِی lah dē, from this.
Locat.	پَه دِی pah dē, in this.

Plur.

Nom.	دُوئِی dūī; —دِی dē—, these, they.
Accus.	دُوئِی dūī; —دِی de—, these, them.
Format. / Instrm.	دُوئِی dūī, دُوِيوْ dū́iō; —دِی dē—, by these.
Genit.	دَ دُوئِی da dūī, دَ دُوِيوْ da dūiō; —دَ دِی da dē—, of these.
Dat.	دُوئِی تَه dūī tah, دُوِيوْ تَه dūiō tah; دِی—تَه dē — tah, to these.

Ablat. لَه دُوئِی lah dūī, لَه دُوِیوْ lah dūiō; — لَه دِی lah dē—, from these.

Locat. پَه دُوئِی pah dūī, پَه دُوِیوْ pah dūiō; — پَه دِی pah de—, in these.

دِی dē corresponds in signification to the Latin is, pointing to an object not far distant, without special reference to something preceding or following.

When دِی is connected with a noun in the Plural, it may remain unaltered through all cases.

§. 107.

5) هَایَه hāyah, this one here; proximate demonstrative pronoun.

هَایَه hāyah is only used, when a person or thing is pointed at; it is only found in the Nomin. Sing. and Plural*).

§. 108.

III. The Relative pronoun.

The Paṣ̌tō has only one relative pronoun چِه čeh, corresponding to the Persian کِه, which is also now and then used. It is not subject to any inflexion and only points out the relation, which must be taken up and nearer defined by a subsequent pronominal suffix, just like the Hebrew אֲשֶׁר.

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*) Raverty alledges a Formative هَئِی haē and Bellew هَائِی hāē, but I have never been able to detect a trace of it.

Etymologically چه corresponds to the Sansk. relative य, Prākrit जो (Sindhī and Hindī likewise जो); in Paṣto the media j has passed into the tenuis č (similarly in Persian, k = č).

ډوچ کوئی ده چه ئی اهل د دنیا کا هر کلام و هر گفتار د د دنیا

Every word and every talk of this world is nonsensical chat, which the people of the world make (it). (Gulsh. II, p. 9, 2) Rah'mān.

ډو سړی د څوک را وښئی په کوته چه عمل ئی په رسوم دی د اخلاص

May somebody show me a single man with the finger, whose action is after the rules of sincerity. (Gulsh. II, p. 89) H'amīd.

چه ئی ستا د آستانی خاوری بوسه کړی هغه کس په دواړو کون محترم دی

He who has kissed the dust of thy threshold, is honoured in both worlds. (Gulsh. II, p. 118, 2) Xavājah Muh'ammad.

§. 109.

IV. The reflexive خپل χpal*), own.

The reflexive adjective خپل always refers to the subject of the sentence and may therefore be translated by: my, thy or his, her, their, as the case may be; see §. 189, 5. 2. Its flexion is quite regular.

Sing.

	Masc.	Fem.
Nom.	خپل χpal, own.	خپله χpal-ăh.
Format.	خپل χpal.	خپلی χpalē,

Plur.

Nom.	خپل χpal.	خپلی χpalē.
Format.	خپلو χpálō.	خپلو χpálō.

*) In Peshāwar also pronounced χpul.

پَه خپَلَه pah χpalah (also often written پَخپَلَه) is used adverbially, sua sponte, by one self, of one's own accord.

The Paṣtō is not possessed of a proper reflexive pronoun, but must circumscribe it by the use of ځان ǰān, soul (like the Hebrew נֶפֶשׁ) or خپَسَر χpasar (contracted from خپَل سَر one's own head), which is also used adverbially, in the sense of پَه خپَلَه. When the accent is laid upon the reflexive, خپَل is added to ځان, as: دَ خپَل ځان دَپَارَه for his own sake. See Syntax, §. 189, 5, 1.

§. 110.

V. Interrogative pronouns.

1) څوک ṭōk, who?

Sing. and Plur. (com.).

Nom. څوک ṭōk, who?

Format. چا čā.

This interrogative is only used substantively and not adjectively and has reference to persons or living beings only. It has sprung from the Sansk. base **क (को)**, Hindī **कौन्** (= Sansk. Acc. **कम्**). Final k of the Nominative, which in the Formative is again dropped, is rather curious. (The Indefinite see §. 113, 1).

2) څه ṭah, what? which?

څه only refers to inanimate objects; it may be used independently or in connexion with a substantive; Hindī **किस्सा**, Sindhī **छा**, Sansk. **किम्**).

Sing. and Plur.

Nom. څه ṭah, what? which?

Format. څه ṭah.

څه عُذر وَر تَه کَوم اَوْ خپَل څښتَن تَه څه وُوَایَم

What excuse shall I make to him and what shall I say to my husband? (Gulsh. I, p 119) Kalīlah ō Damanah.

Adverbial expressions are: څه لَرَه (also written څلَرَه) why? (what for?) or څه لَه ṭah lah, why? څه رَنگَه ṭah rangah, in what manner, how? contracted also to څنگَه ṭangah. څه also by itself (without a postfix) signifies now and then why?

څه assumes also the signification what a, in the sense of an exclamation; in this case it may be connected with a substantive or adjective.

پَه زړَه کښی فِکر وُکړَه څه بَادشَاه وُه سُلَیمَان

Reflect in thy heart, what a king Suleimān was.
(Gulsh. II, p. 53, 3) Xušh'āl.

کَه دِ زړَه څخوْ تَرْسدَار وِی څه بَه ښَه وُو

If thy heart were a little compassionate, how beautiful it would be!
(Gulsh. II, p. 54, 3) Xušh'āl.

3) کُوم kūm (kōm) and کَم kam, who, which?

کُوم and کَم (Pers. کُدَام) are interrogative adjectives and generally connected with a substantive. Their flexion is quite regular.

To be noticed are the expressions: لَه کُومَه (i. e. لوْر, side, direction) from whence? تَر کُومَه, whereto? whither? how far?

کُوم has also now and then the sense of څه, how?, as:

ستَا پَه دَا سُوَال څه کَمَال دَیْ دَا وَیَل وَ تَا تَه کُوم مُنَاسِب دِی

What excellence is in this thy question, how does it behove thee to speak such things? (Gulsh. I, p. 92) Kalīlah ō Damanah.

4) کُوم یَوْ kūm yau or کَم یَوْ kam yau, who, what? which?

These interrogatives, which are compounded of کُوم and کَم and یَوْ, are as well used absolutely as in connexion with a sub-

stantive. They refer to persons and things, but are only used in the Singular. Both parts are inflected as follows (کُوم and کَم agreeing with یَوْ):

Sing.

	Masc.	Fem.
Nom.	کُوم یَوْ kum yau, کَم یَوْ kam yau.	کُومَه یَوَه kūmăh yauăh. کَمَه یَوَه kamăh yauăh.
Format.	کُومَه یَوَه kūmạh yauạh کَمَه یَوَه kamạh yauạh	کُومِی یَوِی kumē yauē کَمِی یَوِی kamē yauē

تَه چِه هَسِی کُل عِذَار ئِی کُل دَ کُومَ یَوَه گُلزَار ئِی

Thou, who art so rosy-cheeked, of what rose-garden art thou a rose? (Dorn, Chrest. p. 189) Yusuf and Zulaiχā.

لَه هَغوْ دووْ نَه کَمَه یَوَه اِرَادَه دَ پِلَار وُ کِرَه

Who of those two did the will of the father? Matth. 21, 31.

§. 111.

5) څوْ ṭō, how much? how many?

څوْ ṭō does not undergo any change for gender, number or case. It is derived from the Sansk. कियत् (Latin quot), Hindī कित्ता or कितना.

څوْ is also used in exclamations with the sense of: how much! how many!

څوْ قُوَّت دِ دَ عَذَاب دَیْ رَاتَه وَایَه کُنَاهُونَه هَم کَوَه پَه هَغَه قِیَاس

How much power hast thou to bear torments? tell me! commit also sins according to that estimate! (Gulsh. II, p. 111, 2) Xavajah Muh'ammad.

مَا پَه څوْ خوَارَئِی سَاتَلِی څوْ څوْ شپِی مِی رُونړَوَلِی

With how many troubles wast thou reared up by me! how many, many nights were illuminated (i. e. made days) by me! (Dorn, Chrest. p. 183) Yúsuf and Zulaiχā.

To be noticed is the expression: پَه څۆ pah ṭō (= پَه څۆ شَانَ in how many ways) how?

پَه پَالَنک بَه خُوب پَه څۆ کَاندِ بِی غَمَ

چِه خَبَر وِی دَ فَلَک لَه تَزَلزُلَ

How shall those sleep on the bed without care,
Who are aware of the tremulation of the firmament (= destiny)?
(Gulsh. II, 49, 2) Xušh'āl.

څۆ is also used adverbially in the sense of: how long? (the same as تَر څۆ or تَر څۆ پۆرِ).

6) څۆنِی ṭōne, how much, how many?

څۆنِی does not undergo any change for gender, number or case, like څۆ.

7) څۆنبَرَه ṭōmbarah, how much? how many?

څۆنبَرَه is also contracted to څۆمرَه ṭōmrah; it is indeclinable like څۆ and څۆنِی.

§. 112.

VI. Correlative pronouns.

Properly speaking there is only one correlative pronoun in Paṣṭō, هۆنبَرَه hōmbarah, so much, answering to the interrogatives څۆ, څۆنِی and څۆنبَرَه, how much?*) Besides هۆنبَرَه we find also

*) When corresponding to the correlative هۆنبَرَه, څۆ etc. usually drops its interrogative sense and assumes a relative signification: as much (quantum).

the form دَهُومْبَرَه dahōmbarah, and (contracted from هُونْبَرَه) هُومْرَه hōmrah.

A nearer correlative is دَغُونْبَرَه dayōmbarah, this much, and a more remote one: هَيَه هُونْبَرَه hayah hōmbarah, that much.

It is understood, that هُونْبَرَه etc. may also be used without standing in correlationship with كُوْ etc.

With reference to the position of these correlatives in a sentence, it is to observed, that هُونْبَرَه usually precedes and is followed by كُوْ etc., but the inverted position is also admissible.

هُونْبَرَه تَرْس حُمَا لَه خِرس وْ خُوكَ نَه شِی

كُوْ يَه زِرَه نَم لَه جَاهِلَ هِرَاسَان

I am not so much afraid of the bear and hog, as I am afraid in my heart of the ignorant. (Gulsh. II, p. 53, 2). Xušḥāl.

Instead of كُوْ — هُونْبَرَه as much — so much, هُونْبَرَه — كُوْ چِه is also used; هُونْبَرَه may even be omitted in the coordinate sentence, so that only كُوْ چِه indicates the correlationship.

اُور پَنْبَه نِزِدِی بَه نَه دَیْ كُوْ چِه لِرِی هُنبَرَه بَه دَیْ

Fire and cotton near (each other) is not good; the more distant (from each other), the better it is. (Gulsh. II, 174) Yusuf and Zulaiχā.

كُوْ چِه بِير بِير لَذَّتُونَه بِير غَمُونَه

بَه هَفَه چِه بَس تِی كِيدِی تَه كُندَك دَیْ

As many, many enjoyments there are, so many cares there are;
He is well off, on whose belly a little log of wood is enough.
(Gulsh. II, p. 68, 2.) Xušḥāl.

When reference is made more especially to the manner and way, in which a thing is done, هَسِی thus, may be used instead of هُونْبَرَه, as:

ستا یَه دِید مِی سَوَی زِرَه هَسِی تَازَه شَه

څوْ رِیحَان کَانِد وَقَلَیْ دَ کَرْمَا سَرْد

By thy sight my burnt heart has become fresh in such a manner, as the Basil cools the oppressed of heat.
(Gulsh. II, p. 156, 1). Ašraf χān.

څوْ — هوْنبَرَه (or څوْ — هوْنبَرَه) is also used adverbially, as long — as. Other correlative adverbial expressions are: لَکَه — هَسِی as — so, or چِه — هَسِی as — so*).

§. 113.

VII. Indefinite pronouns.

The Pḁṣtō is possessed of a great number of indefinite pronouns, as many of the Interrogatives are used at the same time as indefinite.

1) څوْک ṭōk, some one; any one.

As an indefinite pronoun څوْک is mostly referred to persons, but also to things; it may be used absolutely or connected with a noun as adjective. Its flexion is the same as that of the Interrogative.

څوْک چِه ṭōk čeh signifies: any one who = he who (they — who); if a person or thing is to be made more prominent, هَغَه may be added, as: هَغَه څوْک چِه that one, who. Instead of څوْک چِه the position is often inverted to چِه څوْک, he — who; څوْک is always put in that case, in which the Relative ought properly to stand.

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*) دَا هَسِی dā hasē or دِی هَسِی dē hasē, such a one (Lat. talis) has no corresponding interrogative (qualis) in Pḁṣtō.

په اندازِ ځما د سوز کله پوهیږی

چا چه نه دی آزمیلی د هجران اور

When will he understand the measure of my burning,
Who has not tried the fire of separation.
(Gulsh. II, 156, 2) Ašraf χān.

څوک — څوک once or more repeated signifies: one — another (Lat. alius — alius).

هر سنګ و کلوخ چه لیده کیږی د د دهر

واړه ککرئی دی څوک د شاه څوک د ګدا

Every stone and clod of this earth, that is seen,
Are all skulls, one of a king, another of a beggar.
(Gulsh. II, p. 5. 2.) Rahʿmān.

2) څه ṭah, something, anything; any one; some.

څه has usually reference to things, far more rarely to persons. It may be used absolutely or in connexion with a noun.

که څه وایم له هجران وایم څه له د دردِ بی درمان وایم څه

If I say any thing, what shall I say of separation? what shall I say of this incurable pain? (Gulsh. II, p. 14) Rahʿmān.

که څه مرد دی خو هغه دی په دنیا کښی

هر چه نه لری حاجت په دا دنیا

If there is a man in the world, surely it is that, who has no need (of any thing) in this world. (Gulsh. II, p. 9, 1.) Rahʿmān.

څه ئی تر مړه کړه څه تری په غره و ختل

Some of them were killed by him, some of them ascended the mountain. (Gulsh. I, 16) Tārīχ-e-murassaš.

In a negative sentence, in which څه is not the subject, څه نه must be translated by: not at all, as in such a case څه

only intensifies the negations. Similarly, when کَه in a negative sentence is used adjectively, it must be translated by: not any or none at all.

دَ مَسْتَانوْ تَر لَغرِش کَه کَم نَه دَی دَ سَرِی اِستِقَامَت یَه دَا دُنیَا

The standing of a man in this world is not at all less than the tumbling of drunken people. (Gulsh. II, p. 8) Rah'mān.

یَه رُوَندُون ثِی کَه اِحْسَان رَا سَرَه نَه کَر

کَه یَه کَار دَی کَه ثِی کَرِی دَه مِرِدِن مِرِدِن

In (my) lifetime he has not bestowed any kindness on me; of what use is it, if he bestow it after (my) death, death? (Gulsh. II, p. 116, 3) Xavājah Muh'ammad.

After the demonstratives هَغَه, دَا etc. کَه is occasionally added to generalize more the meaning, as هَغَه کَه that (which is not nearer defined, something like that).

خَان تَه بَه وَائِی بَه نَه کَر هَغَه کَه وَائِی دَا کَه کَر

Thou speakest well to thyself, but doest not act well; that thou sayst and this thou doest. (Gulsh. II, p. 85, 2) H'amīd.

چَه کَه signifies: any thing that, whatever (quodcunque); its position is often inverted to کَه چَه.

کَه چَه لَه خُولِی نَه رَاوزِی سَرَه پِری پَلِیت ثِی

Whatever comes out of the mouth, by that man becomes polluted. Matth. 15, 11.

چَه ثِی کَه مُقَرَّر کَرِی وُو مَنَع ثِی کَرَه

Whatever he had appointed (for their livelihood), he stopped.

بِی کَه (without any thing) signifies idiomatically: without reason.

3) څو ṭō, some one; some.

څو — څو some one — another; څو څو, when immediately repeated, signifies: many, various, different.

خُدَاي په خپل قُدرَت څو که لوي څو که هَلَک کړ

نه چه هر ښهر دیلَیْ شي یا لاهَوْر

God has made by his own power either one great or another small; Not that every town becomes Dehli or Lahore. Rah'mān.

دَ دِ زمکي په مخ څو څو نَامدَارَان وُو هَغه څه شُو

On the face of this earth were different famous men; what has become of them? (Gulsh. I, p. 120) Bābū Jān.

څو compounded with چَنْد (fem. څو چَنْدَه) forms an adjective, which signifies: manifold.

مُحَبَّت دَه څو چَنْدَه سَزَا رَا کړي

چه مي چَړي دَیْ لَه چَا مَنَلي وَعْظ

By love a manifold punishment has been given to me; for when have I ever minded exhortation from any one? (Gulsh. II, p. 90, 2.) H'amīd.

څو with the following relative چه signifies: as much as, as many as, as long as; now and then چه is also dropped and only څو used in the sense given.

څو ورځي چه دي په قَیْد وُه وَاړو ئي خِدْمَت کَاوُه

As many days as he was in prison, they all served him. (Gulsh. I, p. 177) Gulistān.

4) ځِنِ (also written ذِنِ) ḍine, some.

ځِنِ ḍine is always used with a Plural signification; it is generis com. Its Format. Plur. is ځِنو ḍinō (or ذِنو). څوک — ځِنِ signifies: some — some, some — others, like ځِنِي — ځِنِي.

The same meaning as ځِنِ has ځِنِی ḍinī (with the emphatic ī), but with this difference, that ځِنِی ḍinī remains unchanged in the Format. Plural, whereas ځِنِ ḍine is formed into ځِنۍ ḍinō.

دَا آدَمَ پَه اَصل وَاړَه سَرَه وَصل ځِنِی ځِنِی بَادشَاهِی کَا څوک نَتَلَی

All these men are originally connected together; some, some exercise dominion, another is plundered. (Gulsh. II, p. 125) Mīrzā Xān Anṣārī.

رَنگَارَنگ بُوټِی زَرَغُونَه کَا لَه ځِنِی فَائِدَه سترگَه وَاخلِی لَه ځِنۍ پۍزَه

(The earth) produces variegated green plants, from some the eye draws advantage, from others the nose. Gulistān.

5) بَعْضِی baṣẕē, some (Arab.).

It is only used with a Plur. signification and always referred to persons. In the Format. Plur. it either remains unaltered or is formed into بَعضۍ.

6) فَلَانَیْ falānai or پَلَانَیْ palānai (Arab.), a certain one. Instead of فَلَانَیْ the form فَلَانَا or فَلَانَه falānaḥ is also found; the feminine is فَلَانَئِی falanaī or فَلَانَه falānăh.

زۍ دَ فَلَانَه دَیْ چِه دَ تَا لَه مُلَازِمَانۍ قَدِیمۍ نَه وُه

He is the son of a certain man, who was from among thy old servants. (Gulsh. I, p. 101). Kalīlah ō Damanah.

7) هِیڅ hīṭ, any one, something, anything.

هِیڅ may be used absolutely or connected with a noun; it has generally reference to things, but now and then also to persons. It is usually joined with a negation and signifies then: nobody, nothing, not at all. But also without a negation

هِيڅ denotes often nobody, nothing, as indicated by the whole tenor of the sentence.

هِيڅ is commonly used in the Singular only or with a noun in the Singular, but in poëtry the Format. Plur. هِيڅۀ hīṭō is also met with.

هِيڅ دَارُو ئِي كَرَلَيْ نَه شِي كُوز كُوز كُورِي حَكِيمَان

They cannot give him any medicine; down, down look the physicians. (Gulsh. II, p. 77, 2) H'amīd.

چِه بَالَه شِي كَر وْ قَر دَ دُنيَا هِيڅ

هِيڅ سَرَيْ بَه كَاندِ فَخَر پَه دَا هِيڅ

As the pomp and pride of the world is called a nothing, will any man be proud of this nothing? (Gulsh. II, p. 81, 4) H'amīd.

دَه پَخوَا تَر آشنَا ئَيِ بِيلَتُون لِيدَه شوَاي

هِيڅ بَنْدَه دَ خُدَاي بَه نَه وُه پَه دَا كَار كَد

If before the acquaintance separation would be seen, no servant of God would be mixed up with this business. (Gulsh. II, p. 15, 3) Rah'mān.

چِه اُمِيد پَه دَروْغْجَن مَكَّارَه كَ پَه دَا هِيڅ هُنَر دَ هِيڅۀ اَنگَارَه كَ

Who puts his hope on a lying, deceitful woman, he makes by this foolishness a firebrand out of nothings. (Gulsh. II, p. 129, 1) Mīrzā Xān Anṣārī.

§. 144.

Beside these the Paṣṭō uses a number of compound indefinite pronouns.

a) Indefinite pronouns compounded with هَر har (every).

1) هَر څوك har ṭōk, every one; whoever; fem. هَرَه څوك; Format. masc. هَر چَا.

2) هَر څۆ har ṭō, however much or many, or هَر څۆ چه *).

3) هَر څه har ṭah, whatever, every thing.

4) هَر يَوْ har yau, fem. هَرَه يَوَه harăh yauăh; Format. masc. هَرَه يَوَه haraḥ yauaḥ **), Format. fem. هَرِى يَوِى harē yauē; every one. It is only used in the Singular and properly a pronominal adjective.

هَفه چِه يَه يوْلسَم سَاعَت مَردُور شَوِى وُر هَرَه يَوَه يَوَه پَيْسَه بِيَا مُونَده

Of those, who had become labourers at the eleventh hour, every one received one Paisā. Matth. 20, 9.

b) Indefinite pronouns compounded with بَل baḷ, another, and نوْر nōr, another.

1) بَل څوْك baḷ ṭōk another, fem. بَلَه څوْك. Format. masc. بَل چَا baḷ ṭā.

2) بَل يَوْ baḷ yau, another one, fem. بَلَه يَوَه baḷăh yauăh; Format. masc. بَلَه يَوَه baḷaḥ yauaḥ, fem. بَلِى يَوِى baḷē yauē. It is only used in the Singular and properly a pronominal adjective.

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*) هَر څۆ is also used in an adverbial sense: how much soever; كَه هَر څۆ is used in the sense of an adversative particle, although.

**) هَر takes also the termination aḥ for euphony's sake, in order to conform with يَوَه yauaḥ.

3) بَل څه bal ṭah, something else, other thing.

4) نوْر څوْک nōr ṭōk, another, fem. نوْرَه څوْک; Format. masc. نوْر څوْک — نوْر څوْک; نوْرِی چَا .nōr čā, and fem نوْر چَا one — another; some — another.

5) نوْر څه nōr ṭah, other thing, something else.

6) نوْر هِیڅ nōr hīṭ, anybody else; anything else.

c) Indefinite pronouns compounded with کُوم or کَم.

1) کُوم څوْک or کَم څوْک any one, whoever; fem. کُومَه څوْک; Format. m. Sing. کُوم چَا.

2) کُوم یَوْ or کَم یَوْ, any one; properly a pronominal adjective and inflected in the same way as the interrogative §. 110, 4.

یه هَر صُورَت چه وِی یَه نَا آشنَا عَالَم کښی کُدْرَان کُوم څوْک مِی یَه یَه ښه یَد حَال وَاقِف نَه وِی

Of whatever kind my livelihood may be amongst strange people, nobody will be aware of my good or bad condition (Gulsh. I, p. 168) Gulistān.

d) Indefinite pronouns compounded with هِیڅ hīṭ.

1) هِیڅ څوْک hīṭ ṭōk, usually written هِیڅوْک hīṭōk, any one; it may also be referred to things: any (thing); with a negation: nobody, nothing. څوْک only is inflected.

2) هِيڅ نۆر hīṭ nōr (the same as نۆر هِيڅ), any body; any (thing) else; fem. هِيڅ نۆرَه.

In the same way other indefinite pronouns or pronominal adjectives may be joined with هِيڅ, as هِيڅ يَوْ (with a negation) none at all.

يَوْ نُوم دَيْ پَاتُو كِيږِي نۆر بَه هِيڅ څُوک پَاتُو نَه شِي

The only thing is the name, that remains, nothing else will remain. (Gulsh. II, p. 53, 3) Xušh'āl.

e) Indefinite pronouns compounded with يَوْ yau (one).

1) يَوْ څُوْ yau ṭō, some, (a number of), different. It is only used in a Plural sense and is not subject to any change for gender, number or case.

2) يَوْ تَر بَلَه yau tar bạlah or يَوْ دَ بَلَه yau da bạlah, one after the other, or one with the other, amongst each other. It remains quite unchanged and the case, in which يَوْ should stand, is taken up by the pronominal suffix ئِي by him (her, them) or by a noun in the Instrumental.

پَه هَر ښَاخ ئِي دَ كُلّبَن وِ يَوْ څُوْ چِيغِي

On every branch of its rose-bush were different noises. (Gulsh. II, p. 142, 3) Kāḏim χān.

اَلقِصَّه پَښتَنُوْ مُلک دَ قَندَهَار يَوْ تَر بَلَه قِسمَت كَړِي وُه حِصَّه دَ تَرِينُوْ پَه مِينځ كښِي دَ كَنْد اَوْ دَ زَمَنْد وَاقِعَ شَوِي وُه يَوْ تَر بَلَه دَ دواړُو ورُونُوْ پَه حِمَايَت نَه رَسِيدَه

To be short, the Afghāns had divided amongst themselves the country of Qandahār, the portion of the Tarīns had fallen between Kand and Zamand; one after the other did not come to the assistence of both brothers *). (Gulsh. I, p. 5) Tārīχ-e murassaʂ.

§. 115.

VIII. Pronominal adjectives.

Besides the pronominal adjectives, which have partly been mentioned already, the Pạštō uses the following:

بَل bạl, fem. بَلَه bạlăh, another **).

ټول ṭōl, fem. ټولَه ṭōlăh, all, whole ***).

جُملَه jumlah, all (com.).

دوَارَه dvārạh, both (com.).

ډير ḍēr †), fem. ډيرَه ḍērăh, much. ډير بَل ḍēr bạl, fem. ډيرَه بَلَه ḍērăh bạlăh, many another.

نور nōr ††), fem. نورَه nōrăh, another. نور ټول, fem. ټولَه نورَه, all the rest. نور نور, fem. نورى نورى many other.

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*) I. e. the two brothers did not come to the assistance of each other.

**) Also pronounced bul. It is apparently the Sanak. पर.

***) ټول is the Sindhī टोलो, society, band, Hindī टोल्. It seems to be non-ārian.

†) ډير is the Sindhī-Hindī ढेर, heap; very likely non-ārian.

††) نور is the Hindī अवर (Sanak. अवर following), in Pạštō with abscission of initial a and change of v to n.

وَاړه vāṛạh *), all (com.); only used in the Plural.

هَر har, fem. هَرَه harăh, every.

هَمَه hamah, all (com.), only Plur.

On the flexion of جُملَه, دوَاړَه, وَاړَه and هَمَه see §. 90; the others are regular adjectives and inflected according to their several terminations.

VI. Section.

The Verb.

§. 116.

I. Formation of the verbal themes.

We have seen already (§. 14), that the Infinitive of all Pạṣṭō verbs terminates in ạl and is, properly speaking, a verbal noun. The Infinitive as such does therefore not exhibit the root of the verb, this must be looked for in the Imperative, which alone contains the pure base of the verb.

It cannot be seen therefore from the Infinitive as such, of what class a verb is, but only from its signification.

There are three classes of verbs in Pạṣṭō, viz: intransitive (or neuter), transitive (or active) and causal verbs.

1) Intransitive or neuter verbs.

According to their formation we must distinguish three classes of intrans. verbs:

a) Such as add to the verbal theme itself the Infinitive termination ạl, as: خَتَل χat-ạl, to ascend, وَتَل vat-ạl, to issue, مړَل mṛ-ạl, to die.

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*) وَاړَه is the Sansk. सर्व, (Hindī सारा), by the medium of the Zendic haurva (Pạṣṭō au = ō = v).

b) Such, the theme of which ends in -ēd and which retain this through all the tenses and moods. These are of two kinds; they are either primitive neuter verbs (with a passive form), or they are originally derivative verbs (as mentioned under c), the nominal theme of which has either become obsolete or which have become primitive verbs by usage. We shall therefore call them primitive intransitive verbs, ending in -ēd-. There is a great number of them, e. g. بَهِيدَل bah-ēd-ạl, to flow (Sindhī वहणु), ڃَكِيدَل ṭk-ēd-ạl, to crawl; وِيرِيدَل vēr-ēd-ạl, to be afraid (وِيرَه vērăh, fear).

c) Proper derivative verbs, which are compounded of a substantive or adjective and the verbal theme of which necessarily ends in -ēd, as: بَدَلِيدَل badal-ēd-ạl, to be changed (from بَدَل subst., change), خَبَرِيدَل χabar-ēd-ạl, to be informed (from خَبَر s., information). In this way from most adjectives and from a great number of substantives derivate verbs are formed, which are quite peculiar to the Pạṣtō. It is to be noticed, that those adjectives, which in the feminine shorten ū and ō to a (§. 86), are subject to the same vowel-change before the termination -ēd, as زَړِيدَل zaṛ-ēd-ạl, to become old, from زوړ zōṛ (fem. زَړَه zaṛ-ăh); ړَندِيدَل ṛand-ēd-ạl, to become blind, from ړوند ṛūnd (fem. ړَندَه ṛand-ăh). In the same way some other adjectives, which retain ō in the feminine, shorten it to a before the termination -ēd, as رَغِيدَل raγ-ēd-ạl, to get better, to become healthy, from روغ (fem. روغَه rōγ-ăh). The monosyllabic adjectives however, which contain the vowel ī, retain the same before the termination -ēd, as تَرِيخِيدَل trīχ-ēd-ạl, to become bitter, from تَرِيخ (fem. تَرْخَه tarχ-ăh); تَرِيوِيدَل trīv-ēd-ạl, to become sour, from تَرِيو trīv (fem. تَرْوَه tarv-ăh).

When the substantive or adjective ends in a vowel or in ạh, ăh, compositions are generally avoided and the auxiliary verb کیدَل kēd-ạl, to be made, is employed, to make up the idea of a derivative verb, as: اُودَہ کیدَل ūdạh kēd-ạl, to be made asleep, to go to sleep; ستَرَی کیدَل starai kēd-ạl, to become tired; لَگیَا کیدَل lagiā kēd-ạl, to be applied. But such like forms are also found (especially in poëtry), as: تیریدَل tēr-ēd-ạl, to be sharpened (from تیرَہ tēr-ạh, sharp), not to be confounded with تیریدَل tēr-ēd-ạl, to pass, from تیر passed; پَیدَائیدَل paidā-ēd-ạl, to be created, from پَیدَا; لوْییدَل lōy-ēd-ạl, to become great, from لوْی; وَادیدَل vād-ēd-ạl, to be married, from وَادَہ vādạh, marriage (besides وَادَہ کیدَل vādạh kēd-ạl).

With reference to the last two classes of intrans. verbs ending in ēd-ạl *), there can be hardly a doubt, that the termination -ēd constitutes a verb by itself. The Imperative (Present, Subjunctive and Future) of these verbs ends, as we shall see hereafter, in ēž- (-ēǧ-). This verbal termination -ēž- (-ēǧ-) is apparently nothing else but the Sindhī verb **किजणु** ki-j-aṇu, to be made, the passive of **करणु**, to make (instead of **किर्जणु** kir-j-āṇu or **कर्जणु** kar-j-aṇu), r having been elided before the palatal j (the sign of the passive). When the verbal theme kij- is added to the noun, an elision of k takes place according to a common Prākrit rule, so that ij = ež remains. In the Infinitive (as in the Imperfect) -ež (= kež) has been hardened to -ēd-ạl (= kēd-ạl). But the Sindhī itself changes frequently j to dy, which in Paṣtō has become simple d. Thence it comes, that it may be optionally said in Paṣtō: وَادَہ کیدَل and وَادیدَل, because both are identical in form and signification.

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*) At the first look one might be tempted, to compare the Paṣtō ēd-ạl with the Persian termination īdan, as the Persian also forms its derivative verbs by means of this termination. But this termination īdan is dropped in Persian in the Imperative and Present, whereas in Paṣtō it is retained throughout. About the Persian Infinitive termination see §. 125, 4, note.

In the same way the primitive intransitive verbs ending in -ēd are to be explained, though now in most cases it cannot be shown, how they are compounded. But also with reference to these the Sindhī gives us a hint. In Sindhī many intransitive verbs take the passive termination जणु j-aṇu, without any change in signification; similarly in Paṣṭō some intrans. verbs have still two terminations, one in ạl and one in ēd-ạl, as: درومَل drūm-ạl or درومیدَل drūm-ēd-ạl, to go.

§. 117.

2) Transitive verbs.

The theme of most trans. verbs ends in a consonant (or even in a conjunct consonant), more rarely in a semivowel; e. g. مُوندَل mūnd-ạl, to obtain; کښَل kẖ̌-ạl, to draw (instead of ښَل kiẖ̌-ạl); نیول nīv-ạl, to take; وَیَل vay-ạl, to speak.

All trans. verbs end in ạl, with the exception of three, which end in -ēd-ạl; these are: آورِیدَل āvrēd-ạl (اَرویدَل ārvēd-ạl) to hear, بلوسیدَل blōsēd-ạl, to annoy and پوښتیدَل puṣṭēd-ạl, to ask. Their formation is curious, as the termination -ēd- cannot be considered as an integral part of the verbal theme, because it is dropped again in the Imperative.

Many verbs are considered as transitive in Paṣṭō, which we are wont to look upon as intransitive; e. g. خَندَل χand-ạl, to laugh; ژَړَل žar-ạl, to lament; ډنګَل dang-ạl, to jump etc.

§. 118.

3) Causal verbs.

Nearly from every intransitive or transitive verb a causal may be formed, by adding the termination -av-ạl to the verbal theme.

A) From intrans. verbs the causal is formed in the following way:

a) Those intrans. verbs ending in ạl, which do not change the final consonant in the Imperative, simply add the termination -av-ạl to the verbal theme, after dropping the Infinitive termination ạl, as:

تښل tṣ̌-ạl, to flee, Imper. تښه tṣ̌-ah, caus. تښول tṣ̌-av-ạl, to make flee.

درېل drab-ạl, to fall in, Imper. درېه drab-ah, caus. درېول drab-av-ạl, to make fall in, to pull down.

b) But those intrans. verbs, which in the Imperative change the verbal theme, add the causal termination -av-ạl to the theme thus changed, as:

آلوتل ālvat-ạl, to fly, Imper. آلوزه ālvaz-ah; caus. آلوزول ālvaz-av-ạl, to cause to fly.

ختل χat-ạl, to ascend, Imper. خېژه χēž-ah; caus. خېژول χēž-av-ạl, to cause to ascend.

کښېناستل kṣ̌ē-nāst-ạl, to sit down, Imper. کښېنه kṣ̌ē-n-ah; caus. کښېنول kṣ̌ē-n-av-ạl, to make sit down.

c) Those intrans. verbs, the theme of which ends in -ēd-ạl, be they primitive or derivative, drop -ēd-ạl before the termination -av-ạl, as:

رغړېدل rγaṛ-ēd-ạl, prim. verb, to wallow, caus. رغړول rγaṛ-av-ạl, to make wallow.

ووړېدل vōr-ēd-ạl, prim. verb, to rain, caus. ووړول vōr-av-ạl, to cause to rain.

ماتېدل māt-ēd-ạl, derivat. verb, to be broken (مات), caus. ماتول māt-av-ạl, to break.

B) Transitive verbs add the caus. termination -av-ạl to the verbal root, as exhibited in the Imperative. Those verbs however, which lengthen a in the Imperative, shorten it again before the caus. termination. E. g.

خندل χand-ạl, to laugh, Imper. خانده χānd-ah; caus. خندول χand-av-ạl, to make laugh.

آورېدل āvrēd-ạl, to hear, Imper. آور āvr-ah; caus. آوروَل āvr-av-ạl, to cause to hear.

لوستَل lvast-ạl, to read, Imper. لوَله lval-ah; caus. لولَوَل lval-av-ạl, to make read.

Defective verbs, which substitute in the Imperative another verbal root, form their causal, as far as it is used, from the Infinitive, as:

آغستَل āyust-ạl, to clothe, Imper. آغَنده āyund-ah; caus. آغستَوَل āyust-av-ạl, to cause to clothe.

يَښَل yaṣ̌-ạl, to place (not used in the Imper.), caus. يَښَوَل yaṣ̌-av-ạl, to cause to place.

In the formation of the causal verb too the Paṣ̌tō has had recourse to a composition and totally abandoned the old causal formation, the remnants of which we still find in the Sindhī — Hindī and in the Persian (ā, āu). The causal termination -av-ạl is nothing else but the verb کَوَل kav-ạl, to make, to do, initial k being elided (as in the case of کيدَل), when added to a verbal theme. This may be clearly seen from the circumstance, that the form -av-ạl is generally not added to such nouns, which end in a vowel or ạh and ăh, but in this case the full form کَوَل kav-ạl is used, as: فَنَا کَوَل fanā kavạl, to destroy, وَعده کَوَل vaʿdăh kav-ạl, to make a promise; but we find also وَادَوَل vād-av-ạl, to cause to marry (cf. 116, 1, c).

The etymology of کَړل seems to be the following. We have in Paṣ̌tō two verbs, which are quite identical in signification, کَړَل kṛ-ạl and کَوَل kav-ạl, to make, to do. کَړل is the Sindhī **करणु**, Pers. کردن (Sansk. **कृ**); in Sindhī already r may be dropped, as **कजि** ka-je, do thou (for ṛ may be also dissolved into a in Prākrit),

and so it has been likewise elided in Paṣtō, so that ka-ạl stands for kṛ-ạl. For euphony's sake v is inserted — ka-v-ạl*).

There is also a number of pure causals in Paṣtō, i. e. such verbs, which are only preserved in the causal form, as: آچَوَل āč-av-ạl, to throw, لَمسَوَل lams-av-ạl, to instigate etc.

The Paṣtō is no longer possessed of a proper passive voice, but must have recourse to a composition, like the Persian, as will be seen in its proper place.

§. 119.

4) Verbal prefixes.

With primitive verbs prefixes (prepositions or adverbs) may be connected, as in Persian, which more or less modify the original signification of a verb. The prefixes, as a rule, quite coalesce with the verb, but some of them may again be separated from the verbal root in some tenses (by the interposition of the negative adverb نَه, not, or a pronominal suffix, see §. 171). These prefixes are:

آ, Sansk. आ, to, as: آرِيدَل ā-rv-ēd-ạl, to hear (आ + श्रु); inseparable prefix.

آل āl, only joined to وَتَل, to come out, as: آلوَتَل āl-vat-ạl, to fly; caus. آلوَزَوَل āl-vaz-av-ạl, to make fly; inseparable prefix. Its etymology is obscure.

بِيَا biā, again, only joined to مُونَدَل, to get, as: بِيَامُونَدَل biā-mūnd-ạl, to get, to recover; separable prefix (Pers. بَاز, Sansk. पश्चात्).

پرَا prā, only used in پرَانَتَل prā-nat-ạl, to loosen, to open. Pers. پَر, پَر or فَرَا, Zend fra, Sansk. प्र. Inseparable prefix.

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*) Similarly نِيمَوَل nī-v-ạl, to take, Sindhī निम्मणु ni-aṇu (Sansk. नी).

پرې prē (also written پر), as: پرېږدل prē-žd-ęl, to give up; پرېښودل prē-ęōd-ęl or پرېښول prē-ęv-ęl, to give up *), پرېکول prē-kav-ęl, to cut, so sever; پرېوتل prē-vat-ęl, to drop, to fall down. پرې corresponds to the Persian پَرِی (پر), Zend fra, Sansk. प्र on, onward. Separable prefix.

جار jār, back, only used in the two verbs: جاروتل jār-vat-ęl, to return and جاربَستل jār-yast-ęl, to turn or bring back. It has already so thoroughly coalesced with the verbal root, that in the Imperative the prefix ړ may be used with these verbs. Its etymology is obscure. Inseparable prefix.

کښې (کښ) kęē or only کې kē, in. It is joined to verbs denoting to sit, to put, as: کښېناسل kęē-nās-ęl, to insert, to implant, کښېږدل kęē-žd-ęl, to put down, کښېناستل kęē-nāst-ęl, to sit down. Separable prefix.

ن n, in, as: نغوتل n-γvat-ęl, to attend to; نجتل n-jat-ęl, to thrust in, etc. It corresponds to the Sansk. नि, Persian ni (na, nu); in Pąštō final i of ni has been dropped. Inseparable prefix.

ننه nana, within (adv.), only used with the two verbs ننوتل nana-vat-ęl, to enter and ننبستل nana-yast-ęl, to insert, to introduce. It is perhaps a mutilation of the Sansk. अन्तर् (Pers. اَندر). Separable prefix.

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*) All these verbs literally signify: to put away.

وُ vŏ, as: وُرَغْلَل vŏ-raγl-ạl, to come (instead of وُرَاغلَل) *); وُښکَل vŏ-ṣk-ạl, to draw out (= ښکَل). This prefix, which is used only in a few verbs, corresponds to the Persian اُو, اُ (as اُفتَادن) فَ (فُ) or اَف, Pārsī ō (ava), Zend aivi (aibi), Sansk. अभि (on, towards). Inseparable prefix.

Like the preceding prefixes the pronouns رَا (to me, to us), دَر (to thee, to you) and وَر (to him, her, them) are also joined to verbs, forming thereby a sort of compound verb, as: رَاکَوَل rā-kav-ạl to make to me = to give (to me), دَرْکَوَل dar-kav-ạl, to give to thee, وَرْکَوَل var-kav-ạl, to give to him, her, them. Some verbs, compounded with رَا and وَر have already received a fixed signification, without special reference being had to the pronoun, as: رَاتلَل rā-tl-ạl, to come (literally: to go to me), رَاغلَل rạ-γl-ạl, to come (to go to me); وَرْتلَل var-tl-ạl, to go (to go to him, them), وَرْغلَل var-γl-ạl, to go (to him, them); رَانِیوَل rā-nīv-ạl, to seize (to take to me); رَاوړَل rā-vṛ-ạl, to bring (to me, us); رَاوَسْتَل rā-vast-ạl, to bring here (to me, us), وَروَسْتَل var-vast-ạl, to bring or send there (to him, them). In the modern language رَا and وَر are thus frequently prefixed to verbs, to indicate the direction, as: رَاوَتَل rā-vat-ạl, to come out (in this direction), وَرخَتَل var-χatạl, so ascend (there, in that direction).

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*) Not to be confounded with وَرْغلَل var-γl-ạl, to go (to him, them etc.).

§. 120.

II. Formation of the Imperative.

The root of the Paṣtō verb, as noticed already, must be sought for in the Imperative, which exhibits the pure verbal theme. From the Imperative is derived the Present, the Subjunctive Present and the Future.

The Paṣtō Imperative has only two persons, the II. pers. Sing. and the II. pers. Plural. The II. pers. Sing. is formed by the termination ah, the II. pers. Plural by the termination aī*). Instead of aī the termination ānṛaī, which corresponds somewhat more to a Precative, is also now and then met with, before which the final consonant of the verbal root must be dropped, as: وَاخَانړئی v-āχ-ānṛaī, take ye, please to take, instead of وَاخْلئی v-āχl-aī, from اَخستَل āχist-aḷ; وُکانړئی vŏ-k-ānṛaī, do or make ye, instead of وُکَوئی vŏ-kav-aī. This termination however is only found in transitive verbs. The origin of this termination is doubtful, as the cognate idioms offer no analogies.

Both these terminations, ah and aī are added to the root of the verb, after the Infinitive affix aḷ has been dropped, as:

تښتل tṣ̌-aḷ, to flee, Imper. Sing. تښته tṣ̌-ah, Plur. تښتئی tṣ̌-aī.

اَنګیړل angēr-aḷ, to suppose, Imper. Sing. اَنګیړه angēr-ah, Plur. اَنګیړئی angēr-aī.

But as the formation of the Imperative is subject to a great many irregularities, as in Persian, we must enter into particulars.

§. 121.

A. The Imperative of intransitive verbs.

1) Primitive verbs ending in aḷ.

These verbs we have to divide into the following classes:

a) Such, as do not change the verbal theme in the Imperative. They are proportionally few in number, as:

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*) The Paṣtō has preserved the old Prākrit termination of the Sing. a, whereas in the modern Indian vernaculars it has been dropped

دربَل drab-ạl, to fall in, Imp. دربَه drab-ah.

درُومَل drūm-ạl, to go, Imp. درُومَه drūm-ah.

ڠَمْلَل ṭaml-ạl, to lie down, Imp. ڠَمْلَه ṭaml-ah.

سَهَل sah-ạl, to endure, Imp. سَهَه sah-ah.

مرَل mṛ-ạl, to die, makes so far an exception, that the cerebral r is changed to a dental, Imp. مرَه mr-ah.

b) Those verbs, the theme of which ends in ت, change the same in the Imperative to ز, as:

وَتَل val-ạl, to come out, Imp. وَزَه vaz-ah (وُزَه vuz-ah). Similarly the compounds of وَتَل, as:

آلوَتَل āl-val-ạl, to fly, Imp. آلوَزَه āl-vaz-ah.

پرِيوَتَل prē-vat-ạl, to fall down, Imp. پرِيوَزَه prē-vaz-ah.

جَاروَتَل jār-vat-ạl, to return, Imp. جَاروَزَه jār-vaz-ah.

An exception from this rule is:

خَتَل χat-ạl, to ascend, Imp. خِيژَه χēž-ah.

This verb however is shortened from the Persian خاستَن and has therefore in the Imperative likewise recourse to the Persian Imper. خِير, with transition of ز to ژ.

The following verbs are irregular and cannot be brought under any rule:

چَاودَل čāvd-ạl, to split, Imp. چَوَه čav-ah.

سوَل sv-ạl, to burn, Imp. سوَڅَه svaḍ-ah (or سوَزَه svaz-ah).

This verb (Sindhī जलणु, Sansk. ज्वल्) recurs to the Persian Imper. سُوز (سُوختَن).

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already (with the exception of the Sindhī). The Plur. termination aī corresponds to the Prākrit ha, Sansk. ध, Sindhī and Hindī ō.

شوَل šv-ạl, to go, to become (Pers. شُدَن), Imp. شَه š-ah, with ejection of the semivowel v, instead of شوَه šv-ah.

کښِينَاستَل kṣ̌ē-nāst-ạl, to sit down, Imp. کښِينَه kṣ̌ē-n-ah. (Pers. نِشِسْتَن ni-šistan, Sansk. ni-ṣ̌ad).

§. 122.

2) Verbs ending in ēd-ạl.

a) Primitive verbs.

These form the Imperative by changing -ēd to ēž (ēǵ), to which the personal terminations are added, as:

رَبرِيدَل rabṛ-ēd-ạl, to be perplexed, Imp. رَبرِيرَه rabṛ-ēž-ah, Plur. رَبرِيرَئِي rabṛ-ēž-aī.

That the termination -ēd-ạl is originally a separate verb (= کِيدَل), as shown in §. 116, is further seen from the circumstance, that a certain number of primitive verbs ending in -ēd-ạl drop the termination ēž (ēǵ) again in the Imperative (and consequently in the Present, the Subjunctive Present and the Future). These are:

اوْرِيدَل ōr-ēd-ạl, to rain, Imp. اوْرَه ōr-ah.

اوْسِيدَل ōs-ēd-ạl, to exist, to dwell, Imp. اوْسَه ōs-ah.

برِيښِيدَل brēṣ̌-ēd-ạl, to glitter, Imp. برِيښَه brēṣ̌-ah.

پَاڅِيدَل pāṭ-ēd-ạl, to rise, Imp. پَاڅَه pāṭ-ah.

پَائِيدَل pā-ēd-ạl, to remain, Imp. پَايَه pay-ah.

تَښتِيدَل taṣ̌t-ēd-ạl	to flee; Imp.	تَښتَه taṣ̌t-ah	
څَښتِيدَل ṭaṣ̌t-ēd-ạl		څَښتَه ṭaṣ̌t-ah.	

څاڅيدَل ṭaṭēd-ạl, to leek, Imp. څاڅه ṭāṭ-ah*).

رغړيدَل rγaṛ-ēd-ạl, to wallow, Imp. رغړه rγaṛ-ah.

ريږديدَل rēž̌d-ēd-ạl, to vibrate, Imp. ريږده rēž̌d-ah.

زغليدَل zγal-ēd-ạl, to run, Imp. زغله zγal-ah.

زيږيدَل zēž̌-ēd-ạl, to be born, Imp. زيږه zēž̌-ah.

غرزيدَل γurz-ēd-ạl, to leap, Imp. غرزه γurz-ah.

ګرزيدَل girz-ēd-ạl, to go about, Imp. ګرزه girz-ah.

لوړيدَل lvaṛ-ēd-ạl, to be severed, Imp. لوړه lvaṛ-ah.

ورزيدَل varzēd-ạl, to fly, Imp. ورزه varz-ah.

يشيدَل yaš-ēd-ạl, to bubble, Imp. يشه yaš-ah.

But all primitive verbs ending in -ēd-ạl, may drop the termination -ēd (i. e. kēd-ạl), when the action is only generally referred to or not actually occurring in the presence of the speaker. But when the action is represented as occurring actually in the presence of the speaker or when it has a proximate application, the termination -ēd- (ēž̌-)must be used, the verbs exhibited in the preceding list alone being excepted.

b) Derivative verbs.

These form their Imperative either like the primitives, by changing -ed- to ēž̌- (ēǵ). This, as a rule, is the case, when the negation مه lest (ne) be joined with the Imperative; but this form of the Imperative is also used in the absense of مه, especially in the more modern levelling language. Or they dissolve themselves into their constituent parts and join to the noun (substantive or adjective) the Imperative of the auxiliary verb شول, to become,

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*) څاڅيدَل lengthens the short root-vowel in the Imperative.

namely شَه šah, Plur. شَئِی šaī, which is substituted for کیږه kēž-ah, which is not in use. (§. 164). E. g.

بَدَلیدَل badal-ēd-ạl, to be changed, with مَه (ne): مَه بَدَلیږه mah badal-ēž-ah, be not changed; else: بَدَل شَه badah šah, Plur. بَدَل شَئِی badal šaī (from بَدَل s. m. change).

زَړیدَل zaṛ-ēd-ạl, to become old, with مَه: مَه زَړیږه mah zaṛ-ēz-ah, Plur. مَه زَړیږئِی mah zaṛ-ēž-aī, do not become old; else: زوړ شَه zōṛ šah masc., زَړَه شَه zaṛ-ăh šah, fem., become old; Plur. زاړَه شَئِی zāṛah šaī, زَړی شَئِی zaṛē šaī, fem., become ye old.

According to §. 124 the use of the Imperative prefix وُ vŏ is not allowed in these cases.

It is understood, that the adjective, with which the derivative verb is compounded, must agree with its subject, as implied by the auxiliary verb, in gender and number. But also substantives, when ending in a consonant, are often treated as adjectives (especially in poëtry) and may assume a feminine termination (ăh), as:

لَه دِی کُوتِی شَه مَعلُوم چِه شَاهزَادَه دَیْ

Bahrām, V. 389. دَ زړَه حَال ئِی کړَه مَعلُوم تر شَه خَبَرَه

From this finger-ring it became known, that he is a prince;
Make known the state of his heart, become acquainted therewith!

Many derivatives, especially those, which are compounded with a substantive, only use the termination -ēž-ah in the Imperiative, i. e. they are quite treated as primitive verbs, as: وِیرِیدَل vēr-ēd-ạl, to be afraid (from وِیرَه vērăh, fear); خَارِښتِیدَل χāriṣt-ēd-ạl, to itch (from خَارِښت, the itch); پوهِیدَل pōhēd-ạl, to be informed, to understand (from پوه, knowing, adj.), but the Imperative پوه شَه is also in use. Usage alone is herein a sure guide.

§. 123.

3) Defective verbs.

There is a number of defective verbs, which substitute a different root in the Imperative (and partly also in the other tenses), whereby the conjugation of the verb is rendered somewhat complicate. These are:

تلل tl-ạl } to go. Imp. ځه ḍ-ah, which is to be referred to the
لاړل tār-ạl } Hindī जाना, to go. From the (obsolete) theme لاړ comes the Imperative لاړ شه lāṛ šah, be gone (لاړ participle praeterite, gone). The Imperative of ولاړ with the prefixed pronoun ور var is also substituted for any of these roots, as: ور شه var šah, go (to him etc.), Plur. ور شئ var šaī.

The compounds of تلل are treated in the same way, as: را ځه rā-ḍah, come ور ځه go (to him etc.), or را شه*) rā-šah, come, ور شه var-šah, go; در ځم dar ḍ-am, I come to thee, or در شم dar šam.

ځملاستل ṭamlāst-ạl
ځملل ṭaml-ạl } to repose, Imp. ځمله ṭaml-ah.
ملاستل mlāst-ạl

راغلل rā-ɣl-ạl } to come (to go to me), Imp. را ځه rā-ḍ-ah or
ورغلل vŏ-raɣl-ạl } را شه rā-šah.

رغړېدل ryaṛ-ēd-ạl
رغښتل ryaṣt-ạl } to wallow, Imp. رغړ ryaṛ-ah.

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*) Instead of را شه we find often رايشه rá-ešah, with euphonic inserted e.

زغَاستَل zγāst-ạl
زغَاښتَل zγāṣ̌t-ạl
زغَلِيدَل zγal-ēd-ạl
} to run, Imp. زغَلَه zγal-ah.

زوْوَل zōv-ạl
زِيږِيدَل zōž-ēd-ạl
} to be born, Imp. زِيږَه zēž-ah.

کښِينَاستِيدَل kṣ̌ē-nāst-ēd-ạl
کښِينَاستَل kṣ̌ē-nāst-ạl
} to sit down, Imp. کښِينَه kṣ̌ē-n-ah.

لوَړِيدَل lvaṛ-ēd-ạl
لوُښتَل lvuṣ̌t-ạl
} to be severed, Imp. لوَړَه lvaṛ-ah.

نښَتَل nṣ̌at-ạl
نښَلَل nṣ̌al-ạl (obsolete)
نښَلِيدَل nṣ̌al-ēd-ạl
} to stick to, Imp. نښَلَه nṣ̌al-al
نښَلِيږَه nṣ̌al-ēz-ah

§. 124.

The Imperative prefix وُ vŏ.

The prefix وُ vŏ, وُه*) voh is usually (but not necessarily) put before the Imperative, as in Persian بِ, which, though short,

*) It is difficult to say, what the etymology of this prefix is We believe, that the prefix of the Imperative is not identical with the prefix of the Imperfect and Aorist, though it outwardly quite coincides with it (as also in Persian). The prefix of the Imperative seems to have sprung from the Sanskrit भाव्य, Pers. بَايِستَن. The Pārsī from is ba, with which the Pạṣ̌tō is closely connected; بِه is a later pronunciation, which, according to the sequence of the vowels, is often pronounced bu (بُگُو bu-gū, say, not بِگُو bi-gū), Cf. §. 133, note.

attracts the accent, wherever possible *), as: وُكَرْ vŏ kṛ-ah, do, وُكَوْ vŏ kav-ah, make, but وُتَبْتَهْ vŏ táḭt-ah, flee! When a verb commences with long a, the prefix وُ coalesces with it to v-ā, as: وَالْوَزْ v-ālvaz-ah, fly, from اَلْوَتَلْ āl-vat-ạl; before the other initial vowels وُ is preserved, as: وُاَخِيرْ eś aχĕṛ-ah, plaster, from اَخِيرَلْ to plaster.

With some verbs however the prefix وُ is never used; these are:
اُوسِيدَلْ ŏs-ēd-ạl, to remain, exist, Imp. اُوسَهْ ŏs-ah.
خَمْلَلْ ṭaml-ạl, to lie down, Imp. خَمْلَهْ ṭaml-ah.

All verbs, which are compounded with a prefix**) (§. 119), do not take the prefix وُ, as: كَبِينَهْ sit, نَنَوَزْ nana-vaz-ah, come in. The verbs compounded with the prefixes آ, آل, جَار and ن are alone excepted, as the language no longer treats them as prefixes, but as an integral part of the verbal root. When the pronouns رَا, ذَر and وَر retain strictly their pronominal signification, they do not affect the verb in any way and the prefix وُ may be used as with any other primitive verb, but when رَا and وَر have given up their strict pronominal signification, they are considered as (separable) prefixes and the use of the prefix وُ is prohibited, as: رَا كَرْ rā-kṛ-ah, give, رَا لَهْ rā-ḍ-ah, come (رَا شَهْ).

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*) When the verb contains two short syllables, the accent is drawn on وُ, but when a syllable of the verb is long (by nature or position), the accent is laid upon that.

**) When مَهْ, lest, is used with the Imperative, the prefix وُ is strictly excluded, as two prefixes cannot be admitted in the Imperative; the Imperative of the Passive makes an exception from this rule, see §. 171.

Derivative verbs, when forming the Imperative by ĕž-ah, do generally not take the prefix وُ, but those, which are already treated as primitives (especially those compounded with substantives) may take it, as they are no longer considered as derivatives in this case.

§. 125.

B. The Imperative of Transitive verbs.

We may here distinguish the following classes:

1) This class, which comprises the greatest number of the regular trans. verbs, forms the Imperative by adding the personal terminations to the last radical, which is either a consonant or a semivowel, verbs ending in t or d alone being excepted. As:

څښل ṭš-ạl, to drink, Imp. وُ څښه vŏ-ṭš-ah.

څکوندل ṭkūnḍ-ạl, to pinch, Imp. وُ څکونده vŏ ṭkū́nḍ-ah.

زغمل zγam-ạl, to bear, Imp. وُ زغمه vŏ zγam-ah.

An exception from this rule makes:

خوړل χvaṛ-ạl, to eat, Imp. وُخوره vŏ χūr-ah.

2) This class differs from the preceding by lengthening short a in the Imperative. They are all monosyllabic verbs, the number of which is fixed. The most common are:

خندل χand-ạl, to laugh, Imp. وُ خانده vŏ χānd-ah.

زنګل zang-ạl, to swing, Imp. وُ زانګه vŏ zāng-ah.

غپل γap-ạl, to bark, Imp. وُ غاپه vŏ γāp-ah.

ژړل žaṛ-ạl, to lament, Imp. وُ ژاړه vŏ žāṛ-ah.

لنبل lamb-ạl, to wash, Imp. وُ لانبه vŏ lāmb-ah.

وېل vay-ạl, to speak, Imp. وُ وایه vŏ vāy-ah.

3) This class comprises those verbs, the last (single) radical of which is ت. This is changed in the Imperative partly to ز, partly to خ, partly to ژ and partly to ږ; usage alone can guide

as to the change of the final letter but is not quite fixed, as is some verbs the orthography is vacillant.

(بۇتَل) see بۇتلَل §. 127, to lead, Imp. بۇزَه bōz-ah (§. 128).

پرَانَتَل prā-nat-ạl, to open, Imp. پرَانطَه prá-naḍ-ah.

مِيتَل mīt-ạl, to piss, Imp. وُ مِيژَه vŏ mīž-ah.

نهوَتَل nyvat-ạl, to attend to, Imp. وُ نهوَژَه vŏ nyvaž-ah.

Exceptions from this rule are:

سَاتَل sāt-ạl, to preserve, Imp. وُ سَاتَه vŏ sāt-ah.

نَتَل nat-ạl, to pillage, Imp. وُ نَتَه vŏ-nat-ah.

Both these verbs preserve final t in the Imperative.

Irregular is:

نجَتَل njat-ạl, to stick in, Imp. وُ نجَنَه vŏ njan-ah, which changes final t to n.

4) This class comprises those verba, the final radical of which is d; this is altogether dropped in the Imperative. The three trans. verbs, ending in -ēd-ạl, drop likewise the whole termination -ēd in the Imperative.

آورِيدَل āvr-ed-ạl, to hear, Imp. وَاورَه v-āvr-ah.

بلوسِيدَل blōs-ēd-ạl, to afflict, Imp. وُ بلوسَه vŏ blōs-ah.

پُشتِيدَل puṣt-ēd-ạl, to ask, Imp. وُ پُشتَه vŏ puṣt-ah.

اُودَل ūd-ạl, to weave, Imp. وُ اُورَه vŏ ū-v-ah*).

پِيژَندَل pēžand-ạl, to recognise, Imp. وُ پِيژَنَه vŏ pēžan-ah.

رَوْدَل raud-ạl, to reap, Imp. وُ رَوَه vŏ rav-ah.

نغَرِدَل nyard-ạl, to swallow, Imp. وُ نغَرَه vŏ nyaṛ-ah.

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*) With euphonic inserted v.

Some verbs however retain final d, as:

خَنْدَل χand-ạl, to laugh, Imp. وُ خَانْدَه vŏ χānd-ah.

شَنْدَل šand-ạl. to give, Imp. وُ شَنْدَه vŏ šand-ah.

بلوْدَل blōd-ạl, to abrade, Imp. وُ بلوْدَه vŏ blōd-ah.

Irregular is:

مُوندَل mūnd-ạl, to obtain, Imp. وُ مُومَه vŏ mūm-ah.

It is a curious phenomenon, that the verbs ending in final d drop it, as a rule, in the Imperative. But on nearer investigating the verbs in question we find, that this final d is originally not a constituent part of the verbal root, but that dạl, ēdạl is a verbal affix similar to the Persian Infinitive termination dan (tan) I-dan*), which in Pạštō has come into use with a small number of verbs. For instance آورِيدَل āvr-ēd-ạl (properly آرويدَل ārv-ēd-ạl) to hear, corresponds to the Sansk. आ + श्रु ā-šru (š being first changed

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*) Vullers (Institutiones Linguae Persicae, §. 219) identifies the Persian termination tan, dan, with the affix of the Sansk. Infinitive तुम्. But it would be really wonderful, if this Sansk. Infinitive affix, which has been dropped as well in Pạštō as in all the Prākrit tongues of India (the old Infinitive ending in तुम् being now replaced by the verbal noun ending in ana, Sindhī aṇu, Marāṭhī aṇē, Hindī nā, Pạštō ạl), would have been preserved in Persian. The fact, that the Pạštō, the oldest intermediate language between the Indian and Irānian family of languages, no longer knows the Infinitive affix तुम्, speaks very strongly against such a supposition. It would be further a very curious and inexplicable phenomenon, that the Persian should form its Preterite from the Infinitive, by dropping of the Infinitive termination only an (and not the whole affix). How should in this wise a Preterite be formed in an Ārian language, the general laws of which have been laid down by the Sanskrit? But we believe, that this difficulty is easily solved. The Persian Infinitive termination dan (tan) Idan does not correspond to the Sansk. Infinitive affix तुम्, but is the affix of the Preterite passive, which in the neuter (tam, तं) forms verbal nouns, like the affix अन (see, Benfey, Sansk. Gr. §. 333. I, 1. a). This will easily explain, why in the Preterite of the Persian the termination an is dropped and d (t), Id is or must be retained.

to h and then elided); بلوسیدَل (commonly بلوَدَل) to touch, abrade, is identical with the Hindhī बिलोना (Sindhī more original बिलोडणु, Sansk. विलोडन); s is a euphonic insertion and -ēd-ạl = Persian īdan (whereas in the form بلوَدَل d is preserved in the Imperative, because d is radical there); پُښتيدَل puṣṭ-ēd-ạl, to ask (Sindhī पुछणु, Sansk. पृच्छ्, Persian پُرسيدَن purs-īdan. Similarly اُوَدَل, to weave, Pers. اَوِيدَن, Sansk. ऊय् (Sindhī उणणु, Hindī बुनना); رَوَدَل, to reap (Paṣṭō لَوْ, Sansk. लू (l = r); لَودَل laud-ạl, to utter, Sindhī लवणु, Sansk. लप् (p = b = v). پيژندَل, to recognise, Hindī पहचान्ना (pahčān-nā), Sansk. प्रतिज्ञान; نغړَل, to swallow, Hindī निगलना, Sansk. नि + गृ.

5) This class comprises those verbs, the last two radicals of which are ست st. But these consonants are dropped and l substituted in their lieu.

اَخستَل āχist-ạl, to take, Imp. وَاخلَه v-āχl-ah.

رَاوُستَل rā-vust-ạl, to convey (to me), Imp. رَاوُلَه rā-vul-ah.

سکستَل skust-ạl, to shear, Imp. وُ سکُلَه vŏ skul-ah.

لَوستَل lvast-ạl, to read, Imp. وُلوَلَه vŏ lval-ah.

Irregular are:

اَغُستَل āγust-ạl, to dress, Imp. وَاغُندَه v-āγund-ah, which points to the Persian آغندَن, whereas the form اَغُستَل corresponds to the Persian آغستن.

لَوَستَل lavast-ạl, to disperse, Imp. وُ لَوَنَه vŏ lávan-ah.

The formation of this Imperative is difficult to explain, the more so, as the etymology of most of the verbs alleged is more or less obscure.

But the termination of the Infinitive seems also in this case to be ṣṭal, corresponding to the Persian stan; ṣ would thus be a euphonic insertion, as in Persian, with the only difference, that in the Paṣtō Imperative t has been retained, whereas it is dropped in Persian. In Paṣtō final t is changed to l, as shown in §. 5, sub l.

6) This class contains a small number of verbs, which end in ښت ṣt; in the Imperative both consonants are dropped and ړ (partly also نړ) substituted in their place.

آوښتل ā-vuṣt-ṣal, to change, Imp. واوړه v-āvuṛ-ah.

سکښتل skaṣt-ṣal, to cut out, Imp. وسکنړه vŏ skanṛ-ah.

غښتل γaṣt-ṣal, to twist, Imp. وغړه *) vŏ-γaṛ-ah.

Irregular is:

غوښتل γōṣt-ṣal, to ask, to desire, Imp. وغواړه vŏ γvāṛ-ah.

This formation is to be explained in the same way as the preceding; the reason, why ښ (cerebral) is here euphonically inserted, seems to be this, that final t was originally cerebral**); thence also the change of t (instead of that to l) to ړ (or nṛ).

§. 126.

Irregular verbs.

The following transit. verbs cannot be brought under any fixed rule:

بلل bal-ṣal, to call, Imp. وبوله vŏ bōl-ah (Hindī बोलना).

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*) Besides غښتل there is also a theme غړل, the Imperative of which is regular وغړه; غښتل might therefore be also considered as a defective verb.

**) سکښتل is very likely to be referred to the Sindhī कटणु to cut (Sansk. कर्तन) and غښتل to वटणु; that v may pass into g (γ), is well known from the Persian. آوښتل ā + vuṣt-ṣal points to the same root.

بِيوَل bīv-ạl, to lead, Imp. بِيَايَه biāy-ah.

مُښَل muṣ̌-ạl, to rub, Imp. وُمُږَه vŏ muž-ah (but وُمُښَه vŏ muṣ̌-ah is also in use); Persian مُشتَن = مُشِيدَن = مَسِيدن, Sansk. मृश्.

وَرْژَل varž-ạl, to chop, to mince, Imp. either regularly وُوَرْژَه vŏ varž-ah, or وُوَرْژَنَه vŏ varžan-ah.

رَاوَسْتَل rā-vast-ạl *) } to convey, to bring (here or there)
وَروَسْتَل var-vast-ạl }

Impr. رَاوَلَه rā-val-ah, وَروَلَه var-val-ah.

وِيشتَل vīšt-ạl to throw, Imp. وُوُلَه vŏ vul-ah.

§. 127.

Defective verbs.

There is a number of synonymous defective verbs in Pạṣ̌tō, of which one or the other is made use of in the Imperative. Some substitute in the Imperative another root, which is not found in the Infinitive. The most common of them are:

آخښَل āχṣ̌-ạl }
آښَل āṣ̌-ạl } to knead, Imp. وَاغږَه v-āγž-ah.
آغږَل āγž-ạl }

---

*) The verbal theme وَستَل is never used by itself, but always with the prefixes رَا or وَر.

ایښَل ēṣ̌-ạl یَښَل yaṣ̌-ạl ییښَل yēṣ̌-ạl- ایښوْدَل ēṣ̌ōd-ạl یَښوْدَل yaṣ̌ōd-ạl	to put, to place; Imp. ږدَه dž-ah (from ږدَل).

In the same way the Imperative of the compounds of ایښَل etc. is formed, as: پرییَښَل prē-yaṣ̌-ạl, to give up, Imp. پرېږدَه prē-žd-ah; similarly the Imperative of پرېښوَل prē-ṣ̌v-ạl to give up (which is not found without the prefix), پرېږدَه prē-žd-ah.

بَاسَل bās-ạl یَستَل yast-ạl	to cast out, Imp. وُبَاسَه vŏ bās-ah.

The same method follow the compounds of یَستَل, as: جَارِیَستَل jār-yast-ạl, to turn back, Imp. وُجَارِبَاسَه vŏ jār-bās-ah; نَنَیَستَل nana-yast-ạl, to bring in, Imp. نَنَبَاسَه nana-bās-ah; پرېیَسْتَل prē-yast-ạl or پرېوَستَل prē-vast-ạl, to throw, Imp. پرېبَاسَه.

بوْتَل bōt-ạl (obsolete) بوْتلَل bōtl-ạl	to take along, Imp. بوْزَه bōz-ah.
پوْوَل pōv-ạl پِیَایَل piāy-ạl	to gráze, Imp. وُ پِیَایَه vŏ piāy-ah.
پیرَل pīr-ạl پیرَوْدَل pīraud-ạl	to purchase, Imp. وُ پِیرَه vŏ pīr-ah.

ښوول ṣōv-ạl ښَيَل ṣay-ạl	to show, Imp. وُ ښَيَه vŏ ṣay-ah.
غوول γōv-ạl غَيَل γay-ạl	to copulate, Imp. وُ غَيَه vŏ γay-ah.
کاړل kāž-ạl کښَل kṣ-ạl	to draw, to write, Imp. وُ کاړه vŏ kāž-ah.
کَتَل kat-ạl ګوړَل gōr-ạl	to see, Imp. وُ کوړه vŏ gōr-ah.
کَنَل kan-ạl کَنَوْدَل kanaud-ạl	to dig, Imp. وُ کَنَه vŏ kan-ah.
لِيدَل līd-ạl (وِينَل vīn-ạl, obsolete)	to see, Imp. وُ وِينَه vŏ vīn-ah.
لِيږدَل lēžd-ạl لِيښَل lēṣ-ạl	to load, to set out, Imp. وُ لِيږدَه vŏ lēžd-ah.
نغاړل nγāṛ-ạl نغښتَل nγaṣt-ạl	to fold up, Imp. وُ نغاړه vŏ nγāṛ-ah.
نِيوَل nīv-ạl (نِسَل nis-ạl, obsolete)	to take, to seize, Imp. وُ نِسَه vŏ nis-ah.

§. 128.

The Imperative prefix وُ.

We have seen already (§. 124), that the prefix وُ is usually ut before the Imperative, except the verb be compounded with a erbal prefix. With the following trans. verbs the use of the refix وُ is prohibited:

بَائِلَل bâel-ạl, to lose (at play), to forfeit, Imp. بَائِلَه bâel-ah.

بُوتِلَل bōtl-ạl, to take along, Imp. بُوزَه bōz-ah.

بِيوَل bīv-ạl, to lead, Imp. بِيَايَه biāy-ah.

ژَل žd-ạl, to put, Imp. ژَه žd-ah.

وِرَل vṛ-ạl, to carry, Imp. وِرَه vṛ-ah.

يُوسَل yōs-ạl, to bear, to carry, Imp. يُوسَه yōs-ah.

§. 129.

C. The Imperative of causal verbs.

1) The Imperative of those causals, which are derived from a primitive verb, is formed quite regularly by dropping the Infinitive affix ạl and adding the personal terminations of the Imperative:

چِنجَوَل činǰ-avạl, to detest, Imp. وْ چِنجَوَه vŏ činǰ-av-ah.

رَپَوَل rap-av-ạl, to shake, Imp. وْ رَپَوَه vŏ rap-av-ah.

2) The Imperative of the derivative causals is formed by dissolving the verb into its constituent parts and by adding to the substantive or adjective the Imperative of كِرَل, i. e. كِرَه or of كَرَل, i. e. كَه, but without the prefix وْ, the verb being composite; e. g.

بَدَلَوَل badal-av-ạl, to change, Imp. { بَدَل كِرَه badal kṛ-ah. / بَدَل كَه badal k-ah.

لَنْدَوَل land-av-ạl, to shorten, Imp. { لَنْد كِرَه land kṛ-ah. / لَنْد كَه land k-ah.

The adjective must agree with the object referred to in gender and number; substantives ending in a consonant, are also often (but not necessarily) treated like adjectives and can take a feminine termination (cf. §. 122).

When the prohibitive particle مَه is used with the Imperative, the derivative causals form their Imperative in the usual way without being dissolved into their component parts, as: مَه بَدَلَوَه do not make a change! مَه لَنْدَوَه do not shorten!

But also in the absence of the prohibitive particle مَه the regular Imperative is often used, especially in the modern language, but always without the prefix وُ, the language still being conscious, that the verb is composite. Those derivative causals, which are compounded with a substantive, are already frequently treated as primitives and may then even take the prefix وُ.

تَاسِی مُوږ لَه عِلْمِ غَیْبَ خَبَر کَانړِئِی چِه دَ اُلُس بَه څَه حَال شِی

Inform us out of the occult science, what the condition of the Ulus (tribe, clan) will be. Tārīχ-e murassas (Gulsh. I, p. 7).

ښځُو تَه ئِی وُوَیَل چِه سَنْدَرِی آغَازِی کړِئِی

They said to their women: commence ye songs!
(ibid. Gulsh. I, p. 11).

یَوَه شپَه رَا څخَه تِیرَه کړَه بَهرَامَ

یَا نَصِیب چِه بَه مُو بِیَا شِی دِیدَنُونَه

Spend a night with us, o Bahram! otherwise it will be a chance, that we shall see you again. Bahrām, V. 182.

هَر صَبَا بِیگَاه زَارِی کَوَه وَخُدَایِ تَه

اوْښِی وِینِی تَوْیِوَه دَ زړَه لَه خوْشَ(*

Every morning and evening sigh to God! shed tears and blood from the depth of the heart! Xavājah Muh'ammad.
(Gulsh. II, p. 112. 2).

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*) خوْش = arab. خَوْش, the hypochondria, the loins.

§. 130.

III. The formation of the tenses and moods.

The tenses and moods of the Paštō verb are of three kinds:
1) such, as are derived from the root of the verb, as exhibited in the Imperative.
2) such, as are formed by means of the participle preterite.
3) such, as are formed by means of the participle perfect and the auxiliary verb to be or to become.

A. Tenses and moods derived from the Imperative.

From the verbal root, as coming forth in the Imperative two tenses and one mood are derived, the Present, the Subjunctive Present and the Future.

§. 131.

1) The Present.

The Present of intrans., trans. and causal verbs is derived from the root of the verb by adding to it the flexional terminations of the Present. These are:

Sing. I pers. am, amah, as: ځم ḍ-am, I go (ځمه ḍ-amah).

II „ ē as: ځې ḍ-ē, thou goest.

III „ ī (īna) as: ځي ḍ-ī, he, she goes.

Plur. I pers. ū (ūnah, ūna) ځو ḍ-ū, we go.

II „ aī ځئ ḍ-aī, you go.

III „ ī (īna) ځي ḍ-ī, they go.

The personal pronouns may be put before the verb, when a stress is laid upon them, otherwise they are not required, the person being expressed already by the verbal termination.

The flexional termination of the I pers. Sing. am (amah, ama is only used in the eastern dialect and in the modern language) corresponds to the Persian am (Sansk. and Prākrit āmi), Sindhī ā, Hindī ũ; the termination of the II pers. Sing. ē corresponds to

the Persian ī, Hindī and Sindhī ẽ (ẽ nasalised), Sansk. and Prāk. asi. In Pąṣtō, Persian, Hindī and Sindhī s is elided and a-i contracted to ē, ī. The termination of the III pers. ī corresponds to the Hindī-Sindhī ẽ (Sansk. ati, Prākrit adi or with elision of d = a-i = ẽ), whereas the Persian termination a d is more original.

The termination of the I pers. Plur. ū (now and then the termination ūnah, ūna is also found in older writings or in poëtry), corresponds to the Sindhī ũ (Hindī ẽ), Sansk. āmah, Prāk. āma, Persian īm; the termination of the II pers. Plur. corresponds to the Sindhī-Hindī ō, Sansk. athah, Prāk. aña, Persian īd; the termination of the III pers. Plur. ī corresponds to the Sindhī īne (ane), Sansk.-Prākrit anti, Persian and, Hindī ẽ. Besides ī the Pąṣtō has preserved also the termination īna, which approaches very closely the Sindhī; but this is now considered antiquated and only met with in poëtry or older compositions. It is a curious phenomenon, that this termination īna has been also transferred to the III pers. Sing., very likely from no other reason but that both terminations end now in ī.

The primitive verbs ending in ēd-ąl have in the Present either the full termination -ēź-am (ēǵ-am) or they may drop -ēź (ēǵ) and affix the flexional terminations to the root of the verb (see §. 122, a).

The derivative verbs ending in ēd-ąl have in the Present always the full termination -ēź-am etc. (see the paradigms, Appendix II.). The derivative causals have likewise in the Present always the termination -av-am etc.

زَه وَرْځم يَک تَنهَا هَغَه دُښمَن تَه

څه حَاجَت دَیْ چه مُوږ وَاړه وَر لَه ځُولَه

I go alone to that enemy; what need we go all to him? Bahrām V. 205.

کَهی لَاس پَر بَل وَهِینَ کَهی څَرْخ کَا کَهی ښوْرِی

Sometimes they strike one hand upon the other, sometimes they wheel about, sometimes they move backwards and forwards. Maχzan-i pąṣtō (Gulsh. I, p. 137).

§. 132.

2) The Subjunctive Present *).

The Subjunctive is formed, after the analogy of the Persian, by putting the prefix وُ (وٮ) before the Present. If a verb commence with a long a, the prefix وُ coalesces with it to v-ā, as وَاچَوُم v-āč-av-am, that I may throw.

Those verbs, which do not take the prefix وُ in the Imperative, refuse it also in the Subjunctive Present.

The derivatives, the intransitive as well as the causal, are dissolved in the Subjunctive Present into their component parts **) and add to the substantive or adjective the Subjunctive Present of the auxiliary verb شَوُل and کَړَل or کَوَل respectively, i. e. شَم and کَړم or کَوم (cf. §. 163; 165; 166), but without the prefix وُ, these verbs being composite. In the case of intrans. verbs the adjective must agree with the subject implied by the auxiliary, and in the case of causal derivatives, with the object. Substantives ending in a consonant may, after the manner of adjectives, take a feminine termination (cf. §. 129).

The III. pers. Sing. and Plur. of the Subjunctive Present may also take the prefix دٮ de ***), whereby a sort of Jussive or

*) About the use of the Subjunctive see §. 194.

**) Not unfrequently the undissolved form of the Subjunctive (i. e. ēž-am and -av-am) is used, when the prefix دٮ precedes it, but always without the prefix وُ, which is not admissible in such verbs.

***) The prefix دٮ is apparently the Imperative of an obsolete root dā, to give (Pers. دِہ, Sindhī ڏي). In a similar way the Persian uses بُگو, say, with the Subjunctive (but without the prefix بِہ), as: بُگو رَوَند say, they should go = they should go.

Precative is formed, as: هَفَه دِ اوْسِی, he should be, وُ دِ تښِی they should flee.

As regards the position of this prefix دِ, it is to be noticed, that it may precede or follow the prefix وُ. As a rule دِ precedes وُ (separated from it occassionally by one, two or more words), if a demonstrative pronoun is connected with the verb, as: هَفَه دِ وَاورِی he (or they) should hear; but دِ follows وُ, if the verb is not accompanied by a demonstrative pronoun, as: وُ دِ وِینِی they should see. When the use of the prefix وُ is prohibited in the Imperative, دِ precedes the verb either immediately or is separated from it by one or more nouns, as:

کَه دوَه ښَځِی وِی دَ دَه یَوَه غَنِی بَلَه فَقِیرَه یَه هَر حَق کښِی دِ دِی سَمَوِین

If he have two wives, one rich and the other poor, he shall make them equal in every right. Favāid uš-šarīšāh (Gulsh. I, p. 74).

It is to be noticed, that when دِ precedes the Subjunctive, the prefix وُ is frequently dropped as superfluous, especially in poëtry; this is also the case in common prose, when a substantive with a verb forms a sort of compound verb, as: نَظَر لَرَل, to look to, etc.

بَادشَاهَان دِ نَظَر یَه خپَل کَار اَوْ یَه خپَل بَند وْ بَست لَرِی

Kings should look after their own business and their own administration. Kalīlah ō Damanah (Gulsh. I, p. 83).

§. 133.

3) The Future.

The Future is derived from the Subjunctive Present by the addition of the prefix بَه bah *). If the Subjunctive is not preceded

*) The etymology of this Future prefix is obscure. We suppose, that it is connected with the Persian بَایَد, it is necessary (Sansk. भाव्य);

by the prefix وُ, the prefix بَه is either immediately put before the verb or may precede it, separated (from the verb) by some intervening words. But when the Subjunctive is preceded by the prefix وُ, the following is to be noticed with referrence to the position of the prefix بَه.

When a personal pronoun or demonstrative is connected with the verb, بَه usually precedes the prefix وُ, as: زَه بَه وُ رَسَم I shall arrive; if no personal pronoun or demonstrative be connected with the verb, بَه usually follows the prefix وُ, as: وُ بَه رَسَم, I shall arrive. But the prefix بَه very frequently precedes the verb, separated from it by some intervening words, be the verb connected with a personal pronoun (demonstrative) or not*).

Sometimes only بَه is used with the Future and وُ dropped even in such cases, where its use is fully admitted; this is done chiefly in poëtry, but also sometimes in prose, the use of the prefix وُ not being considered as absolutely essential for the formation of the Future.

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to this root points also the Pąštō adjective بْوَيَه, necessary. This would sufficiently explain, why the Future prefix بَه requires the Subjunctive and not the Present tense. The Persian Subjunctive prefix بِه is apparently identical with the Pąštō بَه and would be fully explained by our supposition, The Imperative prefix وُ and the Future prefix بَه, though now somewhat differing in form, are no doubt identical.

*) Only in poëtry بَه is now and then put after the verb (§. 195 d).

دَاورَنگ بَه بَادشَاهِی کښِی مِی نِیَاو نَه شِی
زَه خَوَاجَه مُحَمَّد بَه وُوزَم وَ بَل لوْر تَه

Under the reign of Aurang (zēb) justice is not meted out to me;
I, Xavājah Muh'ammad shall go to another quarter.
Xavājah Muh'ammad (Gulsh. II, p. 106, 2).

If a verb is compounded with a separable prefix (cf. §. 119) or commences with a long syllable, the Future prefix بَه is very frequently (but not necessarily) inserted between the verbal prefix or the long initial syllable and the verb (or the rest of the verb); but when the verb commences with long a, only ā is cut off, which with the prefix وُ coalesces to v-ā, and the prefix بَه is put after it. Those verbs, which cut off the initial long syllable and put the prefix بَه between it and the rest of the verbal root, do not take the Subjunctive prefix وُ*), as little as those, which are compounded with separable prefixes; only those verbs, which commence with long a and which cut it off from the rest of the root in the Future, may take the prefix وُ, if its use be not otherwise prohibited. E. g. کښِی بَه نَم kṣē bah n-am, I shall sit down (but also: بَه کښِینَم); پَا بَه څَم pā bah ṭ-am, (instead of: بَه پَاڅَم) I shall rise; بوْ بَه زَم bō bah z-am, I shall convey (instead of: بَه بوْزَم); پرِی بَه کَم prē bah k-am, (instead of: بَه پرِیکَم) I shall lop off; وَا بَه لوَزِی v-ā bah lvaz-ī, he will fly (instead of: وُ بَه آلوَزِی); وَا بَه چَوَم v-ā bah čav-am (instead of: وُه بَه آچَوَم) I shall throw **).

The derivatives, intransitive and causal, are dissolved in the Future as in the Subjunctive Present, into their component

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*) When the first syllable is not cut off, they may well take the Subjunctive prefix, as: جَار بَه وَزَم, I shall return, and وُ بَه جَاروَزَم.

**) Like بَه the negation نَه is also inserted, see §. 121.

parts and add to the substantive or adjective the Future of the auxiliary verbs شَوَل and کَوَل or کَوَل respectively, but always without the prefix وَ, بَه usually preceding the noun and the auxiliary, as: زَه بَه زوړ شَم I shall be old; بَه مَات کَړَم, I shall break. The full (undissolved) form however is often met with in the Future, but without the Subjunctive prefix وَ, as: بَه حَاضِرِيَم, I shall be present, instead of: بَه حَاضِر شَم; بَه حَاضِرَوَم, I shall present, instead of: بَه حَاضِر کَړَم (see Appendix II; IV).

§. 134.

B) Tenses and moods formed by means of the participle preterite.

By means of the participle preterite four tenses and one mood are formed, viz: 1) The Imperfect 2) The habitual Imperfect 3) The Conditional or Optative of the Imperfect. 4) The Aorist (or Preterite) 5) The habitual Aorist.

The Paṣṭō has gone its own way in forming an Imperfect. All the modern Indian vernaculars of Sanskrit origin have had recourse to compositions and the Persian forms the Imperfect from the Aorist by prefixing the adverb هَمِی, or shortened مِی, which in Pārsī still retains its original signification 'always', so that the Persian Imperfect is originally only a habitual Aorist. The Paṣṭō has made use of the original participle preterite in order to form an Imperfect. But thus it was compelled to find a different form for the proper participle preterite, which it has made up by adding a different termination to it, which we call, in contradistinction to the participle preterite, the participle perfect (§. 18), as it is now only used in the Perfect, though, as regards its origin, identical with the participle preterite, as will be seen in the formation of the passive voice*).

But as in these tenses formed by means of the participle preterite there is an essential difference between the intransitive

*) The Persian has done the same, as: رَفْت (رَفْتَا) and رَفْتَه.

verbs on the one hand and the transitive and causal on the other, the former being constructed actively and the latter passively, we must, for the sake of a more easy survey, treat of the two classes separately.

a) Intransitive verbs.

§. 135.

1) The Imperfect.

The Imperfect is formed by adding to the verbal theme, as exhibited by the Infinitive, the substantive verb يَم yam *), I am, etc. for the I. and II. pers. Sing. and Plural, euphonic initial y of yam however being dropped in these compositions; e. g. تښَل tṣ̌-ạl, to flee, I. pers. Sing. تښَلَم tṣ̌-al-am **), I fled, تښَلی tṣ̌-al-ē, thou fledst; I. pers. Plur. تښَلو tṣ̌-al-ū, we fled, تښَلئی tṣ̌-al-aī, you fled.

So also: I. pers. Sing. پوهيدَلَم pōh-ēd-al-am, I understood, پوهيدَلی pōh-ēd-al-ē, thou understoodst; I. pers. Plur. پوهيدَلو pōh-ēd-al-ū, we understood, پوهيدَلئی pōh-ēd-al-aī, you understood.

This ạl however, to which the substantive verb is added, cannot be the affix of the verbal noun or Infinitive (= **ञन**), though it outwardly quite coincides with it, as this would be quite contrary to the analogy of the Ārian idioms. How should it be possible, to form an Imperfect or Aorist by affixing the Present of the substantive verb 'to be' to the verbal noun? We have therefore every reason to conclude, that this termination ạl is not identical with the Infinitive affix ạl, but that it is the Sansk. affix **त**, by means of which the participle past is formed in Sanskrit. That t frequently passes into l in Paṣ̌tō, we have seen already §. 5,

*) See §. 162, I.

**) As soon as final ạ is followed by another syllable, it is naturally changed to a, to give some support to the following syllable.

sub l; ạ (a) is only a conjunctive vowel. It is well known, that also in Marāṭhī t has been changed to l in the participle past.

In a number of verbs this affix ạl has been dissolved to ạh, i. e. the affix त (= ạ-l) has been, after the analogy of the Prākrit, elided, so that only a (ạh) has remained, as in the modern Prākrit tongues of India (Hindī: ā, Sindhī: ō). This affix ạh is, in order to avoid the hiatus, dropped altogether before the substantive verb *), though for the I. and II. pers. Sing. and Plur. the full from -ạl-am etc. is also in use. E. g. پوهيدَه pōh-ḗd-ah, participle past of پوهيدَل, I. pers. Sing. پوهيدَم pōh-ḗd-am (instead of: pohḗd-ạh-am) or پوهيدَلَم pōh-ḗd-ạl-am, II. pers. پوهيدِى pōhḗd-ē (instead of: pōh-ēd-ạh-ē) or پوهيدَلِى pōh-ḗd-ạl-ē; I. pers. Plur. پوهيدُو pōh-ḗd-ū (instead of: pōh-ḗd-ạh-ū) or پوهيدَلُو pōh-ḗd-al-ū; II. pers. پوهيدَئِى pōh-ḗd-aī (instead of: pohḗd-ạh-aī) or پوهيدَلَئِى pōh-ḗd-al-aī.

Some verbs have gone even so far, that they have also dropped the affix ạh in the participle past; but in the I. and II. pers. Sing. and Plur. the full termination -al-am may be optionally used **).

In the III. pers. Sing., to which the substantive verb (دَى, دَه) could not well be added, as little as in Persian, the affix ạl is never used for the masculine, but either ạh is substituted for it or the affix ạh is dropped altogether. In the Feminine ạh is changed to ăh, and where the affix ạh has been dropped already in the Masculine, either the feminine termination ăh is added or the original affix ạl is restored before the feminine termination in

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*) For this very reason, that the substantive verb quite coalesces with the participle past, the Pạṣṭō cannot distinguish the gender or the number in the participle itself; in Sindhī this is still the case, the substantive verb acceding to the masculine or feminine of the participle past (Sing. and Plur.).

**) It may therefore happen, that the Imperfect quite coincides as regards the form, with the Present (which, for instance, is often the case with كَرَم, which, according to circumstances, may signify: I do and: I was made).

both cases; e. g. دَرِيدَه darēd-ạh, part. past of دَرِيدَل, stood, fem. دَرِيدَه darēd-ăh or دَرِيدَلَه darēd-al-ăh; چَاوِد čāvd, split, part. past of چَاوِدَل, fem. چَاوِدَه čāvd-ăh or چَاوِدَلَه čāvd-al-ăh. But when in the participle past, after the rejection of the affix ạh for the Masculine, a vowel-change also taken has place, the Feminine is not formed from this form but from the verbal theme itself; e. g. تښ tiṭ*), fled, part. past of تښَل tṭ-ạl, fem. تښَه tṭ-ăh or تښَلَه tṭ-al-ăh: وُت vōt, part. past of وَتَل, fem. وَتَه vat-ăh or وَتَلَه vat-al-ăh.

In the III. pers. Plur. the participle past either ends in ạl**) or in ạh, the latter especially, when ạh is already used in the Singular, e. g. تښ tiṭ, he fled, Plur. masc. تښّه tṭ-ạh or تښَل tṭ-ạl, they fled; وُت vōt, he came out, Plur. masc. وَتّه vat-ạh or وَتَل vat-ạl, they came out, recourse being had in such like formations to the verbal theme itself, as shown in the derivation of the Feminine. The Feminine Plural is always derived from the Feminine Singular, as: تښَه or تښَلَه, Singular, تښې tṭ-ē or تښَلې tṭ-al-ē, Plural, they fled.

The Persian differs from the Paṣtō in the III. pers. Plural, adding, as it does, the substantive verb to the participle past and forming thereby a flexional termination (رَفْتَند raft-and, they went). A similar flexional termination we meet also in Paṣtō in older compositions, viz: ana or anah (— and) which however is only affixed to such participles as end in ạh***), and which is used, like

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*) In تښ i is a euphonic insertion, as tṭ (after the rejection of ạh) could not be pronounced; but for the Feminine no such euphonic insertion of a vowel is required. See §. 136, 1, a.

**) The affix ạl, like that of the Infinitive, is always considered and treated as implying a Plural; cf. §. 42, f; §. 46.

***) In the Plur. masc. (which ends in ạl or ạh) ana may therefore always be added, as it is originally a Plural termination.

nah, for the Masculine Singular and Plural; e. g. وْهِيدَنْ
pōhēd-ana, he or they understood.

The flexional terminations of the Imperfect are therefore:

Sing. I. pers. -al-am, am.
II. „ -al-e, ē.
III. „ The participle past masc. and fem.

Plur. I. pers. -ạl-ū, ū.
II. „ -al-aī, aī.
III. „ The participle past masc. and fem. (-ana, -anah, masc.).

Paradigm. Infin. سوَل sv-ạl, to burn.

Sing.

I. pers. سوَلَم sv-al-am or سوَم sv-am, I burnt.

II. „ سوَلِيَ sv-al-ē or سوِى sv-ē, thou burntest.

III. „ masc. سَه s-ạh (instead of: سوَّه sv-ạh) } he } burnt.
fem. سوَه sv-ăh or سوَلَه sv-al-ăh } she }

Plur.

I. pers. سوَلُو sv-al-ū or سوُو sv-ū, we burnt.

II. „ سوَلَئِى sv-al-ai or سوَئِى sv-aī, you burnt.

III. „ masc. سوَل sv-ạl or سوَّه sv-ạh } they burnt.
fem. سوَلِى sv-al-ē or سوِى sv-ē }

But as the formation of the participle preterite, as used i the Masculine Sing. (for the Masculine Plur. always ends in ạ or ạh) admits of some variations, we must treat of the sever classes of verbs separately.

§. 136.

Formation of the participle preterite.

We have to distinguish three classes:

1) Verbs ending in ḷ.

a) Those verbs, the theme of which ends in a consonant, drop in the Masculine Sing. the participial affix ḷh altogether (after the analogy of the Persian). If the verbal theme has no inherent vowel, i. e. if it consists of two conjunct consonants, euphonic i is inserted between the two, to facilitate the pronounciation, and if the latter of the conjunct consonants be r, a is inserted for the same purpose.

چَاوڈل čāvd-ḷ, to split; part. past masc. چَاوڈ čāvd, fem. چَاوڈَہ čāvd-ăh or چَاوڈلَہ čāvd-al-ăh; Plur. masc. چَاوڈل čāvd-ḷ or چَاوڈَہ čāvd-ḷh; fem. چَاوڈی čāvd-ē or چَاوڈلی čāvd-al-ē.

مرَل mṛ-ḷ, to die, p. p. مَر maṛ *) (with euphonic a), fem. مَرَہ mṛ-ăh or مَرَلَہ mṛ-al-ăh; Plur. masc. مرَل mṛ-ḷ or مَرہ mṛ-ḷh, fem. مرِی mṛ-ē or مرَلی mṛ-al-ē.

Exceptions from this rule are:

وَتَل vat-ḷ, to come out, and its compounds, as: اَلوَتَل to fly, پرِوَتَل to fall down etc., p. p. وُت vōt (instead of وَت), fem. وَتَہ vat-ăh or وَتلَہ vat-al-ăh; Plur. masc. وَاتَہ vātah (وُت being treated like an adjective §. 86) or وَتَل vat-ḷ; fem. وَتِی vat-ē or وَتلی vat-al-ē.

خَتَل χat-ḷ, to ascend, p. p. خوُت χōt (quite like وُت).

b) A few verbs with radical short a lengthen the same in the participle past and add at the same time the affix ḷh, as:

*) Or مَر شَہ maṛ ṡ-ḷh.

سَهَل sah-ạl, to endure, p. p. ساهْ sāh-ạh, fem. سَهْلَه sah-al-ăh (سَهَه sah-ăh); Plur. masc. سَهَل sah-ạl (سَهّ sah-ạh), fem. سَهْلِى sah-al-ē (سَهِى sah-ē).

c) The verbs سوَل sv-ạl, to burn and شوَل šv-ạl, to become, drop the radical semivowel in the part. past and add the affix ạh, as: سَهْ s-ạh (= سوَه sv-ạh), fem. سوَه sv-ăh or سوَلَه sv-al-ăh; Plur. masc. سوَل sv-ạl or سوّه sv-ạh, fem. سوِى sv-ē or سوَلِى sv-al-ē. In the same manner is formed شَهْ š-ạh (= شوَه šv-ạh), fem. شوَه šv-ăh or شوَلَه šv-al-ăh; Plur. masc. شوَل šv-ạl or شوّه šv-ạh, fem. شوِى šv-ē or شوَلِى šv-al-ē.

Irregular is زوْوَل zōv-ạl, to be born; p. p. (only used in the Aorist with the prefix وُ) وُ زوْ vŏ zōv-u, (fem. وُزوْوَلَه vŏ-zōv-al-ăh, Plur. masc. وُ زوْوَل vŏ zōv-ạl, fem. وُ زوْوَلِى vŏ zōv-al-ē.

2) Verbs ending in -ēd-ạl.

The primitive as well as the derivative verbs ending in ēd-ạl, add in the part. past the affix ạh, as:

دَرِيدَل dar-ēd-ạl, to stand, p. p. دَرِيدَه darēd-ạh, fem. دَرِيدَه darēd-ăh or دَرِيدَلَه darēd-al-ăh; Plur. masc. دَرِيدَل darēd-ạl or دَرِيدَه darēd-ạh, fem. دَرِيدِى darēd-ē or دَرِيدَلِى darēd-al-ē.

زَرِيدَل zaṛ-ēd-ạl, to become old; p. p. زَرِيدَه zaṛ-ēd-ạh etc.

About the form of the derivatives in the Aorist, see §. 139.

3) Defective verbs.

These derive the participle past regularly from the verbal theme (the Infinitive), though they may be irregular or defective in the Present.

تلَل tl-ạl, to go, p. p. تَه tạh*) (also written تَ), fem. تلَه tl-ăh or تلَلَه tl-al-ăh; Plur. masc. تلَل tl-ạl or تلَّه tl-ạh, fem. تلِی tl-ē or تلَلِی tl-al-ē.

In the I. and II. pers. Sing. and Plur. both forms are in use, تلَلَم tl-al-am and تلَم tl-am. In the Aorist the form وُته, as might be expected, is not used but a new root is substituted (وُلَاړَل, لَاړَل*) from which is formed the part. past لَاړ lāṛ or وُلَاړ volāṛ (besides لَاړ شَه and وُلَاړ شَه). The compounds وَرتلَل, دَرتلَل, رَاتلَل follow the same rule. (See Appendix VI).

څملَاستَل ṭamlāst-ạl
څملَل ṭaml-ạl
} to lie down, p. p. څملَاست ṭamlāst.

درُومَل drūm-ạl
درُومِیدَل drūmēd-ạl
} to go, p. p. درُومِیدَه drūmēd-ạh.

رَاغلَل rā-γl-ạl, to come, p. p. رَاتَه rā-tạh (like تَه); I. pers. Sing. رَاتلَم rā-tl-am or رَاتلَلَم rā-tl-al-am.

From the compound verb وُرَغْلَل vŏraγl-ạl (= vŏrā-γl-ạl) to come, no participial form is used for the Imperfect. In the Aorist the part. past. رَاغَیْ rā-γ-ai is used and from وُرَغْلَل likewise وُرَغَیْ vŏraγ-ai, fem. رَاغلَه rā-γl-ăh, رَاغلَلَه rā-γl-al-ăh and وُرَغْلَه voraγl-ăh, وُرَغْلَلَه vŏraγl-al-ăh; Plur. masc. رَاغلَل rā-γl-ạl or رَاغلَّه rā-γl-ạh, وُرَغْلَل voraγl-ạl, وُرَغلَه vŏraγl-ạh; fem. رَاغلِی

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*) Instead of تلَه tl-ạh.

**) In وُلَاړَل volāṛ-ạl vŏ is a verbal prefix (not the prefix of the Aorist), see §. 119.

rā-γl-ē etc. In the I. and II. pers. both forms are in use راغلَم rā-γl-am and راغلَلَم rā-γl-al-am etc. (See Appendix VII).

رغړيدَل rγaṛ-ēd-ạl
رغښتَل rγaṣ̌t-ạl } to wallow, p. p. رغښت rγaṣ̌t.

څه وائی وَ مَا تَه حَال دِ څه وُه پَه هِجْرَان کښی
نوْر خَبَرْدَار نَه وُم پَه زړه سوَم سوَم سوَم

What doest thou say to me? what was thy state in separation? I did not heed any thing else, I burnt, I burnt, I burnt in my heart. *Xušh'āl* (Gulsh. II, p. 51, 2).

دَ نُوح زوْی چِه لَه بَدَانوْ سَرَه کِينَاست دَ بَدَانوْ لَه صُحْبَتَ نَاخَلَف شَه

The son of Nūh' (Noah), who sat together with wicked people, became degenerate by the society of the wicked. *Xušh'āl* (Gulsh. I, p. 158).

§. 137.

2) The habitual Imperfect.

From the simple Imperfect the Paṣ̌tō forms a habitual Imperfect, denoting repeated lasting action*), by means of the particle بَه bah**), which may either precede (separated by

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*) On the use of the habitual Imperfect in conditional sentences see §. 216, 2.

**) It is difficult to say, what the origin of this particle is (for it cannot be properly called a prefix, as it may also follow the verb). Very likely bah is shortened from अभवत् (bhavat), it happened that, and the prefix of the Aorist وُ, وُه may be similarly shortened from अभूत् (Sindhī हो, Hindī हूआ, Prāk. हुओ), cf. §. 162, 4. That the Sansk. root भू is employed in the formation of tenses is clearly proved by Bopp, Compar. Gram. §. 526; compare the Latin am-a-bam, am-a-vi, am-a-bo. — The Persian Aorist prefix بِه sounds in Pārsī still ba and is apparently identical with the Paṣ̌tō وُ.

one or more words) the verb or follow it, as: بَه خَتَلَم or خَتَلَم بَه I ascended repeatedly or I used to ascend.

هَمْسَا تلَه بَه بَه غرُونْو بَه سِينْدُونْو بَرَابَرَه

The staff used to go straight on mountains and rivers. Bābū Jān (Gulsh. I, p. 126).

پَس لَه هَغَه بَه پَښتَانَه لَه هَغَه غرّه رَاتَلل رِعَايَا بَه ئِی تَاخت تَارَاج كَوَل

After that time the Afghāns used to come down from that mountain and to pillage the peasantry.

§. 138.

3) The Conditional (Optative) of the Imperfect.

From the Imperfect the Paṣṭō derives a Conditional mood, which may also stand for an Optative, if preceded by a particle denoting a wish or desire, as: كَاشكِی kāškē, would that! The Conditional is formed by adding to the Imperfect, instead of the flexional terminations, the termination ai, ē, āē, which remains the same for all persons and number*), as: پوْهِيدَلَیْ pōhēd-al-ai, پوْهِيدَلِی pōh-ēd-al-ē, پوْهِيدَلَاِی pōh-ēd-al-āē, or with rejection of the participial affix al: پوْهِيدَیْ pōh-ēd-ai, پوْهِيدِی pōh-ēd-ē, پوْهِيدَاِی pōh-ēd-āē, I, thou etc. would understand. But in order to point out the person and number the personal pronouns must be always added, if they be not otherwise indicated.

The derivative verbs are usually (but not necessarily) dissolved into their component parts and the Conditional of the

*) The cognate idioms offers no analogy to this Paṣṭō mood, we do therefore not venture any conjecture on its formation for the present. In form it coincides with the participle past conjunctive, as used in connexion with شوَل, to be able (see §. 169), which also has the three terminations ai, e and āe. But in spite of this outward uniformity both forms can hardly be the same.

auxiliary شوَل i. e. شوَىْ, شْوِى, شوَاِى (or شوَلَىْ etc., see §. 163, 6) is added tho the noun.

Sometimes also a Conditional of the Aorist it met with, i. e. the prefix of the Aorist وُ is put before it, especially in optative sentences. (See §. 198).

The Conditional or Optative of the Imperfect is in common use through all persons only with intransitive verbs; it is also found in transitive verbs (§. 145), but far more rarely and only in the third person Sing. and Plural. On the syntactical use of the Conditional of the Imperfect, see §. 198; 216, 2.

كَه پَه تِيښتَه خَلَاصِيدَى خِنِى بَه خَلَاص شوَم

دَ قَضَا لَه لَاسَ كُوم لوْزِى تَه خَم

If I would be freed by flight, I would have been freed from it;
From the hand of destiny whither shall I go?
Xušh'āl (Gulsh. II, p. 50, 1)

ستَرگِى ئِى صَبَا تَه وُخَتِى چِه يَوْ خَل صَبَا شوَلِى زَه لَه دِى كوْرَ وُوَتِى

His eyes rose towards the morning (saying): that it once would become morning, that I would get out of this house!

§. 139.

4) The Aorist.

The Aorist is formed by putting the prefix وُ vŏ (وُه vŏh) before the Imperfect, as: وُ تښَلَم vŏ tṣ̌-al-am, I fled, وُ تِښ vŏ tiṣ̌, he fled. But all verbs, which in the Imperative do not admit the prefix وُ (cf. §. 124), refuse it also in the Aorist.

Some verbs optionally take or drop وُ in the Aorist, as: پَاڅِيدَل pāṭēd-ạl, to rise, شوَل šv-ạl, to become (see §. 163, 7).

Derivative verbs are always dissolved into their component parts in the Aorist and the Aorist of شوَل is joined to the ad-

jective, which in gender and number must agree with the subject implied by the auxiliary, as: تیریدَل tēr-ēd-ạl, to pass by, Aorist تیر شَه tēr š-ạh, he passed, fem. تیرَه شوَه tēr-ăh švăh, she passed.

یادیدَل yād-ēd-ạl, to be remembered, Aorist یاد شوَم yād šv-am, I was remembered, fem. یادَه شوَم yād-ăh šv-am (from یاد s. m. memory), substantives ending in a consonant, also being optionally treated like adjectives.

Many derivatives however (especially those compounded with a substantive) form their Aorist like primitives, without being dissolved into their component parts.

زَه څو وَارَه جَنګ تَه وُرَغْلَم صَاحِبَ

مَا هِر هِیڅ کَمِی وُه لَه کړَه پَه جَنګُونَه

I came different times to the battle, Sir, (but) I could not at all defeat him in the battles (Bahrām V. 199).

وُویرِیدَم چِه لَه خَپَلِی وِیرِی بَه قَصْد لحمَا دَ هَلَاکَت وُکَا

I was afraid, that they will make a design to kill me out of their own fear. Gulistān (Gulsh. I, p. 162).

دَ چِرْګ لَه څَوَ پَاڅِیدَه پَه طَبل وُ زغَاسْتَه چِرګ مَخ پَه ګُرِیر وُ نِیوَه لَه

تَهْلُکِی دَ تَروْرَئِی خَلَاص شَه

He (the fox) rose from the ambush of the cock and rushed on the drum; the cock took to flight and escaped from the perdition of the fox. Kalīlah ō Damanah (Gulsh. I, p. 105).

اَلقِصَّه چِه پَښتَانَه فِرَار شوَل دَ کَابُل دَ غرُونوْ پَه دَرْوْ نَنَوَتَل

To be short, when the Afghāns fled, they entered the valleys of the mountains of Kābul. Tārīχ-i-murassas (Gulsh. I, p. 7).

§. 140.

5) The habitual Aorist*).

In the same manner as from the Imperfect, so also from the Aorist a **habitual Aorist** is derived by means of the particle بَه, which may either precede the verb (separated by one or more words) or follow it. When the verb does not admit the prefix وُ in the Aorist, the habitual Aorist outwardly coincides with the habitual Imperfect and only the context can decide, which tense is intended. The habitual Aorist denotes a **repeated action in past time** (§. 200), as: زَه بَه وُ وېرېدَم, I was (often) afraid; پرېوَتَم بَه I used to fall (or: I fell repeatedly at a certain time).

نَقل دَیْ چه پَه هَغَه آوَان پَه پَښتَنْو کښی دَا رَسم هَم وُه چه زَهْمَن بَه ئی پَه حَد دَ بَلَاغَت وُ رَسیدَل دَ پلَار دَ مْوَر مَال بَه ئی یَوْ تَر بَلَه قِسْمَت کَړ وَ پلَار مْوَر تَه بَه ئی هَم بَخَرَه بَرَابَرَه وَر کړَه

It is told, that at that time there was also this custom amongst the Afghāns, that when their sons arrived at the age of puberty, they used to divide the property of father and mother amongst each other and that also to father and mother an adequate portion was given by them. Tārīχ-i-muraṣṣaṣ (Gulsh. I, p. 4).

چه بَه دَ یُوسُفزِیوْ مَال مَوِیشِی وَ مَیْرِی تَه پَه چَرَاگَاه وُرَغَیْ تَاخْت وْ تَارَاج بَه ئی کَړ

When the cattle of the Yusufzais used to come to the plain to pasture, they pillaged it (every time). Ibid. (Gulsh. I, p. 11).

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*) The Sindhī also has a **habitual** Aorist, formed by the particle थे. In Persian too we find some remnants of a habitual Aorist, as occasionally هَمی is put before the prefix بِه of the Aorist.

§. 141.

b) Transitive and causal verbs.

As the participle past of transitive and causal verbs has necessarily a passive signification, as in Sanskrit and the modern Prākrit tongues of India, the tenses formed by means of this participle are constructed passively, the proper subject (or agent) being put in the Instrumental and the object in the Nominative*). These tenses can therefore only then be employed, when the agent (in the Instrumental) is expressed by a noun or by a pronominal suffix; if the agent is not known or expressed, the proper Passive must be resorted to (§. 170). The flexional terminations are the same as those of intransitive verbs (§. 135).

§. 142.

1) The Imperfect.

In reference to the formation of the Imperfect the same rules hold good, which we have already laid down in §. 135. In the first and second person Sing. and Plural the flexional terminations always accede to the participial affix -al, in the third person Sing. and Plural the participle past alone is used, as mentioned already. For the elucidation of the rules given the following paradigm may serve.

Inf. شَرَل šaṛ-ạl, to expel; p. p. شَارَه šāṛ-ạh, expelled.

Sing.

I. pers. زَه ئِی شَرَلَم zah ē šaṛ-al-am, I was expelled by him (them).

II. „ تَه ئِی شَرَلِی tah ē šaṛ-al-ē thou wast expelled by him.

III. „ هَغَه ئِی شَارَه haγah ē šāṛ-ạh, m., he } was expelled by him.
هَغَه ئِی شَرَلَه haγah ē šaṛ-al-ăh, f., she }

*) The Sindhī forms from active verbs the same tense, implying a passive signification, as the Pạṣṭō does; compare my Sindhī Gram. §. 48. 2. b. In Hindī, Marāṭhī, etc. the formation of this tense is not known.

Plur.

I. pers. مُوږ ئې شړلو mūẓ ē šaṛ-al-ū, we were expelled by him.

II. „ تاسې ئې شړلئ tāse ē šaṛ-al-aī you were expelled by him.

III. „ هغه ئې شړل hayah ē šaṛ-ạl, m.
هغه ئې شړلې hayah ē šaṛ-al-ē, f.
} they were expelled by him.

But as the formation of the participle past of transitive verbs (the causals are regular) offers many varieties and partly irregularities, we must enter into particulars.

§. 143.

The formation of the participle past.

We have to consider here the following classes:

1) Those verbs, which end in a consonant or semi-vowel (single t and to a certain degree d excepted), add to the verbal theme the affix ạh (= t-ah, see §. 135), lengthening at the same time short radical a (but only in the Singular masc.). E. g.

بَلَل bal-ạl, to call, p. p. بالَه bāl-ạh, fem. بَلَلَه bal-al-ăh; Plur. masc. بَلْل bal-ạl, fem. بَلَلې bal-al-ē.

زغورَل zyōr-ạl, to preserve, p. p. زغورْه zyōr-ạh.

نيول nīv-ạl, to take, p. p. نيوَه nīv-ạh*).

آچَوَل āč-av-ạl (causal), to throw, p. p. آچاوَه āč-āv-ạh, āč-āv-ŏh.

مَاتَوَل māt-av-ạl (causal) to break, p. p. مَاتاوَه māt-āv-ạh,

*) Verbs, which end in v, as well as all causals, change the termination ạh commonly to v-uh, v-ŏh, vō or vū in the eastern part of Afghanistān, as: آچاوُه āč-āv-uh or āč-āv-ŏh, or lengthened آچَاوُر āč-āv-ū and آچَاوُړ āč-āv-ō; in the west the termination ạh is prevalent.

māt-āv-ŏh, fem. مَاتَوَلَه māt-av-al-ăh; Plur. masc. مَاتَوَل māt-av-ạl, fem. مَاتَوَلِى māt-av-al-ē.

Those verbs, the radical short a of which is long by position, may or may not lengthen it, according to usage, as:

ښَندَل ṣand-ạl, to bestow, p. p. ښَاندَه ṣānd-ạh.

وَرْژَل varž-ạl, to mince, p. p. وَرْژَه varž-ạh.

Those verbs, the theme of which consists only of one single consonant or of two conjunct consonants, simply add the termination ạh, as:

لَل l-ạl, to utter, p. p. لَه l-ạh*) (fem. لَه l-ăh or لَلَه l-al-ăh).

کړَل kṛ-ạl, to do, p. p. کړَه kṛ-ạh.

ولَل vl-ạl, to wash, p. p. ولَه vl-ạh*).

But a number of verbs of this kind drops already the termination ạh, especially if the verbal theme consists of two conjunct consonants. In this case a euphonic i is inserted between the two consonants, and a, if the latter consonant be ṛ (cf. §. 136, 1, a).

کښَل kṣ̌-ạl, to write, p. p. کِښ kiṣ̌ (besides کښَه kṣ̌-ạh).

کړَل kr-ạl, to do, p. p. کَړ kaṛ (کړَه).

لِيښَل lēṣ̌-ạl, to load, p. p. لِيښ lēṣ̌.

خوَړَل χvaṛ-ạl, to eat, p. p. خوړ χōṛ, original خوَړ χvaṛ being contracted to χōṛ, fem. خوَړَلَه χvaṛ-al-ăh.

It is to be noticed, that those verbs, which lengthen short a in the Imperative (cf. §. 125, 2), commonly have the participle past in the Plural, as they imply a plurality of action, as:

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*) لَل l-ạl is shortened from lv-ạl, Sindhī लवणु, Sansk. लप्.

**) ولَل is derived from the Sansk. प्लाव् (caus.), root प्लु, by transition of p to v.

غَپَل γap-ạl, to bark, (Imper. وُغَاپَه), p. p. غَپَل γap-ạl.

خَنْدَل χand-ạl, to laugh, p. p. خَنْدَل χand-ạl.

نَړَل naṛ-ạl, to cry out, p. p. نَړَل naṛ-ạl.

وَيَل vay-ạl, to speak, وَيَل vay-ạl*).

Besides these verbs, which lengthen short a in the Imperative, many other verbs, when not referred to a special object, take the Plural of the participle past (masc.), as a plurality of action is implied in them; such are:

آښَل āṣ̌-ạl, to knead, p. p. آښَل āṣ̌-ạl.

تُوکَل tūk-ạl, to spit, p. p. تُوکَل tūk-ạl.

څښَل ṭṣ̌-ạl, to drink, p. p. څښَل ṭṣ̌-ạl.

فَرمَايَل farmāy-ạl, to command, p. p. فَرمَايَل farmāy-ạl.

کَتَل kat-ạl, to see, p. p. کَتَل kat-ạl.

لَنْبَل lamb-ạl, to wash, p. p. لَنبَل lamb-ạl.

مَنَل man-ạl, to mind, p. p. مَنَل man-ạl.

مِيتَل mīt-ạl, to piss, p. p. مِيتَل mīt-ạl.

وَلَل vl-ạl, to wash, p. p. وَلَل vl-ạl.

وِيَاړَل viāṛ-ạl, to boast, p. p. وِيَاړَل viāṛ-ạl.

The following three verbs form their participle past irregularly:

بَائِلَل bāel-ạl, to lose at play, p. p. بَائِلو báelō, fem. بَائِلَلَه bāel-al-ăh.

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*) The p. p. وِ ve or وَايَه vāy-ạh is also in use.

ترپلَل trapl-ąl, to jump, p. p. ترپلوْ trapl-ō (but also ترپلَه trapl-ąh).

وَيْل vay-ąl, to speak, p. p. وِى (وِ) ve (besides وَايَه).

2) Those verbs, which end in ت and د, drop the termination ąh, as:

a) پرانَتَل prā-nat-ąl, to open, p. p. پرانَت prā-nat.

بوْتَل bōt-ąl
بوْتَلَل bōtl-ąl
} to take along, p. p. بوْت bōt.

نغوَتَل ŋvat-ąl, to attend to, p. p. نغوَت ŋvat.

Excepted from this rule are:

نَتَل nat-ąl, to carry off, p. p. نَاتَه nāt-ąh.

سَاتَل sāt-ąl, to preserve, p. p. سَاتَه sāt-ąh.

كَتَل kat-ąl, to see, p. p. كوْت, fem. كَتَلَه kat-al-ăh.

b) رَوْدَل raud-ąl, to reap, p. p. رَوْد raud.

اُودَل ūd-ąl, to weave, p. p. اُود ūd.

مُونْدَل mūnd-ąl, to obtain, p. p. مُوند mūnd or مُوندَه mūnd-ąh.

The termination ąh is however often added to verbs ending in d, so that it is more or less optional to add or to drop it. Those verbs ending in d, which have radical short ă, usually lengthen it, as:

غَنْدَل ɣand-ąl, to dislike, p. p. غَانْدَه ɣānd-ąh.

3) Those verbs, which end in ست, شت and پشت, drop the termination ąh altogether in the participle past, as:

لوَسْتَل lvast-ąl, to read, p. p. لوَست lvast.

وِيشْتَل višt-ąl, to throw, p. p. وِيشت višt.

غوْپشْتَل ɣōp̌št-ąl, to wish for, p. p. غوْپشت ɣōp̌št.

The participle past of defective verbs.

The participle past is sometimes derived from several defective themes at the same time, sometimes only from one. We let here follow a survey of the most common defective synonymous verbs, to show thereby, from which verbal theme a participle past may be formed and from which not.

ایښَل ēṣ̌-ḁl ییښَل yēṣ̌-ḁl یَښَل yaṣ̌-ḁl	to put; p. p. ییښ yēṣ̌ یَښ yaṣ̌	Both are only used in the Imperfect; in the Aorist the compounds (with کښی) are employed.
ایښوْدَل ēṣ̌ōd-ḁl یَښوْدَل yaṣ̌ōd-ḁl	to put; p. p. ایښوْد ēṣ̌ōd یَښوْد yaṣ̌ōd	Only used in the Imperfect; in the Aorist the compound verb (کښی) is employed.
ایښَوَل ēṣ̌av-ḁl یَښَوَل yaṣ̌av-ḁl ږدَل ẑd-ḁl *)	to put; p. p. یَښَوو yaṣ̌av-ō.	Only used in the Imperfect; in the Aroist the compound verb (کښی) is employed.

Compound verbs (with the prefixes پړی and کښی (کی).

پړیږدَل prē-ẑd-ḁl	to give up;
پړیښوْدَل prē-ṣ̌ōd-ḁl	to give up; p. p. پړیښوْد prē-ṣ̌ōd.
پړیښوَل prē-ṣ̌v-ḁl پړییښَل prē-yaṣ̌-ḁl	to discontinue; p. p. پړیښوْ prē-ṣ̌ō.
کښیږدَل ksē-ẑd-ḁl کښیښوَل kṣ̌ē-ṣ̌v-ḁl	to put down; p. p. کښیښوْ kṣ̌ē-ṣ̌ō, fem. کښیښوَلَه kṣ̌ē-ṣ̌v-al-ăh.

*) Those verbs, which have no participle past, usually also want the participle perfect.

بَاسَل bās-ạl يَسْتَل yast-ạl	to expel, p. p. يوْست yōst (from an obsolete theme يوْستَل yōst-ạl).

But the compounds of يَستَل may form the p. p. regularly, as:

پرِيوَستَل prē-vast-ạl *) پرِييَستَل prē-yast-ạl	to throw, p. p.	پرِيوَست prē-vast پرِييَست prē-yast

كښِييَستَل kṣ̌ē-yast-ạl, to insert, p. p. كښِييوْست kṣ̌ē-yōst.

بوْتَل bōt-ạl بوْتلَل bōtl-ạl بِيوَل bīv-ạl	to convey; for the Imperfect بِيوَه biv-ạh or بوْت bōt (fem. بوْتَلَه) is in use, for the Aorist only بوْت.
پوْوَل pōv-ạl پِيَايَل piāy-ạl	to pasture; p. p. پوْوُو pōvū (fem. پوْوَلَه).
ښوْوَل ṣ̌ōv-ạl ښَيَل ṣ̌ay-ạl	to show; p. p. ښوْوُو ṣ̌ōvū.
غَړَل γaṛ-ạl غَښتَل γaṣ̌t-ạl	to twist, p. p. غَښت γaṣ̌t.
غوْوَل γōv-ạl غَيَل γay-ạl	coitum facere, p. p. غوْوُو γōvō (in the west غَايَه γāy-ạh).
كَتَل kat-ạl گوْرَل gōr-ạl	to see, p. p. كوْت kōt.

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*) In پرِيوَستَل و stands euphonically for ى, both verbal themes being the same.

کښَل kṣ̌-ạl ښکَل ṣk-ạl کَاړَل kaž-ạl	to draw, to write; p. p. کښَه kṣ̌-ạh or کِښ kiš (also written کِیښ kēṣ̌).
کَندَل kand-ạl کَنَل kan-ạl	to dig; p. p. کَنْد kand.
وړَل vṛ-ạl یوْسَل yōs-ạl	to carry, p. p. (for the Imperfect) وَړ vaṛ, in the Aorist یوْوَړ yōvaṛ or یوْوُړ yōvŏṛ (from an obsolete theme یوْوړَل).
وَژَل važ-ạl وَژْلَل važl-ạl	to kill, p. p. وَاژَه vāž-ạh or وَژَی važ-ai.

لِیوَنَئِی کَه چَا بَلَلَم زَه بَه خوَښَه گِرزِیدَلَم

Though I was called by some one mad, (yet) I wandered about happy. Yusuf and Zulaiχā (Dorn, Chr. p. 214).

زُلَیخَا دَ زړَه دَنَنَه رَاز دَ مِینِی پُټ سَاتَنَه

Zulaiχā kept the secret of her love concealed in her heart.
Yusuf and Zulaiχa (Dorn, Chr. p. 181).

سَرَاسِیمَه اَو پَرِیشَان پَه ټَال دَ فِکر ئِی دَ شُتُرْبَه دَ کَار زَنگَل

Amazed and perplexed he swang in the swing of reflection on the action of Shuturbah. Kalīlah ō Damanah (Gulsh. I, 110).

تَا دوْستَان زَهِیرَوَل دَ دَه دَپَارَه

Thou didst aggrieve thy friends for his sake.
Bābū Jān (Gulsh. I, p. 131).

هَغَه بَاقِی غَلَه ئِی پَه بَل ځَای کښِیښوَه (*

He put that remaining corn in another place.
Kalīlah ō Damanah (Gulsh. I, p. 90).

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*) کښِیښوَه is here the Aorist (in form identical with the Imperfect).

§. 144.

2) The habitual Imperfect.

The habitual Imperfect is formed, as shown already, by putting before or after the verb the particle بَه.

دَ کَابُل عَالَم بَه ئِی بِهِر بِهِر آزَارَاوُه مَالُونَه بَه ئِی رَانِیوَل نَا مُنَاسِب کَارُونَه بَه ئِی کَوَل

The people of Kābul were very much oppressed by them; they used to seize their cattle and to do unbecoming things.
Tārīχ-i muraṣṣaʿ (Gulsh. I, p. 7).

مَالُونَه بَه ئِی سَرَه پُټَوَل خوَړَل بَه ئِی

They concealed their cattle before each other and ate them.
ibid. (Gulsh. I, p. 17).

§. 145.

3) The Conditional (Optative) of the Imperfect.

As noticed already in §. 138, the Conditional (and Optative) of the Imperfect is in regular use only with intrans. verbs, from trans. verbs it is seldom formed and only in the III. pers. Sing. and Plural, the habitual Imperfect being commonly substituted in its place (cf. §. 46, 2), as the terminations of the Conditional of trans. verbs are liable to be mistaken. It is understood, that the Conditional (and Optative) of the Imperfect of trans. verbs must be constructed passively and that the agent must accompany the verb in the Instrumental. The terminations are the same as those of intrans. verbs (cf. §. 138) and do not undergo any change for gender and number.

In Optative sentences the Aorist prefix وُ also may be put before the Optative of the Imperfect, if the action is to be represented either as past already or as passing quickly.

کَه مَا هَوَس دَ مُرِیدَانُو دَ نِیوُ نَه کَوَلِی بَه خوَړُو خَبَرُو دَ غلّه نَه غَلِیدَیْ چِه بَه وَقت دَ فُرْصَت ئِی حُمَا جَامَه پُټَوَلِی اَوْ تَرُوړَئِی

حِرْص نَه کړی خُولَه ئی پَه خُونخَاړی نَه کَکَړَوَلی چَا بَه دَ دِی
کِیدَه نَه څِیرَلَه

If I had not been ambitious to get disciples, I would not have been deceived by the sweet words of the thief, who concealed my clothes when he found an opportunity; and if the fox had not been greedy and had not polluted his mouth by blood-eating, nobody would have torn up his belly.

Kalīlah ō Damanah (Gulsh. I, p. 114).

دَه وِ وُه لِیدَای پَه سترکوْ کُل اَندَامَه
مَا پَه دِی پَسِی جَامِی کړَلِی رَنگِینِی

He said: Would that (once) the rosy-bodied would be seen (by me) with the eyes!
I have coloured my clothes for her sake.

Bahrām, V. 350.

§. 146.

4) The Aorist.

The Aorist is formed by putting the prefix وُ vŏ before the Imperfect. When in the Aorist the agent is expressed by the pronominal suffix ئِی, by him (her), them, it is frequently inserted between the prefix وُ and the verb, as: وُ ئِی وِ vŏ ē ve, he said. Further it is to be noticed, that when a verb commencing with a long syllable has the agent expressed by the pronominal suffix ئِی, the first syllable may be separated from the verbal theme and the pronominal suffix ئِی inserted between it and the remainder of the verb, but only when preceded by the prefix وُ and followed by the negation نَه, as: وَا ئِی نَه وړِیدَه v-ā ē nah vrēdạh, he did not hear (from آوړِیدَل āvrēd-ạl), cf. §. 171.

Those verbs, which do not take the prefix وُ in the Imperative, forego it also in the Aorist. In the Aorist of وِ (p. p. of وَيَل) and مَړ (p. p. of مړَل) the prefix وُ may be optionally dropped.

The **causal derivatives** are usually dissolved in the Aorist into their **component parts** and join with the noun in question the Aorist of کړَل (cf. §. 165, 6), as: زَه ئې جوړ کړَم zah ē jōṛ kṛ-am, I was made whole by him. The prefix وُ is never used with them, the verb being considered **composite**. The adjective must agree with its subject in **gender** and **number**, but also substantives, ending in a consonant, usually take the fem. termination.

Some defective verbs have a separate form for the Aorist, as shown in §. 143.

نوْر ئې زِر خِيمَه پَارَه کړَه وِ ئې رَاشَه نَندَارَه کړَه

زُلَيخَا ئې وُبَلَلَه هَغَه ځَاي وُ دَرَوَلَه

Then she made a slit in the tent and said: come, look!
She called Zulaiχā and placed her there.
Yusuf and Zulaiχā (Dorn, Chr. p. 209).

تَاسُو لَه دِي وَاقِعِي چِه تِيرَه شوَه وَلِي مُوږ خَبَر نَه کُړو

Why were we not informed by you of this accident, that happened?
Tārīχ-i muraṣṣaṣ (Gulsh. I, p. 7).

کَشر وروْر ئې فِکر وُکړ چِه دَولَت خوْمَخ پَه زُوَال کړ آسمَان پِيشَه دَ

بِي وَفَائِي آغَازَه کړَه

His younger brother thought: wealth has directed its face towards the end (i. e. will cease) and heaven has commenced the practice of unfaithfulness. Kalīlah ō Damanah (Gulsh. I, p. 86).

لَار بَارِيکَه شپَه تَارِيکَه مُغَل نَابُومَه لَار ئې غَلَطَه کړَه پَه هَلَاکَت وُرسِيدَل

The road (was) narrow, the night dark and the Mughals without guide; they missed the road and ran into perdition.

§. 147.

5) The habitual Aorist.

This tense is formed by adding to the Aorist the particle بَه, which may precede or follow it. The habitual Aorist of those verbs, which do not take the prefix وُ in the Aorist, outwardly coincides with the habitual Imperfect, so that the proper tense must be gathered from the context.

هِغی ښځی چه ډه بَدکَارِی اَوْ ډه نَاهَنجَارِی مَشهُورَه اَو مَعرُوفَه دَ

عَالَم وَه وِینځی بَه ئی دَ بَدکَارَئی دَپَارَه وَاخِستی

That woman, who was well known amongst the people by her wickedness and villany, used to take slave-girls for the sake of prostitution. Kalīlah ō Damanah (Gulsh. I, p. 111).

شِیخ بَه کَلَه عَاشِقِی لَه سَرَه پرِیښوَه

لَاس وْ دَست ئی نَه رَسِیږِی پَارسَائِی دَه

When did ever the Sheikh discontinue love from his head?
His hand does not reach it and (so) there is abstinence.
Xušh'āl (Gulsh. II, p. 56, 2).

C. Tenses and moods, which are formed by means of the participle perfect and the auxiliary „to be".

By means of the participle perfect and the auxiliary „to be" three tenses and three moods are formed, viz: 1) The Perfect 2) The Subjunctive of the Perfect 3) The Pluperfect 4) The Subjunctive of the Pluperfect 5) The Conditional (Optative) of the Pluperfect 6) The Future past.

But as the intrans. and trans. verbs follow a different construction in these tenses (and moods), we must treat of both classes separately.

§. 148.

I. Intransitive verbs.

1) The Perfect.

The Perfect is formed by the participle perfect (see §. 18) and the auxiliary verb یَم yam*), I am etc. (cf. §. 162, 1), the participle agreeing with its subject in gender and number, as: تښَلَیْ یَم tṣ̌-al-ai yam, masc., تښَلِی یَم tṣ̌-al-e yam, fem, I have fled; Plur. com. تښَلِی یُو tṣ̌-al-ī yū, we have fled (cf. §. 87, d).

Some verbs connect a synonymous adjective with the auxiliary یَم etc. instead of the participle perfect, as مَړ دَیْ, he has died (instead of: مړَلَیْ دَیْ, which is not in use), نَاسْت یَم, I am seated (instead of the heavy کښِینَاستَلَی یَم, which is not used), پړوْت دَیْ he has fallen (instead of: پړِیوَتَلَی دَیْ).

The intrans. derivatives are dissolved into their component parts in the Perfect and add to the noun the auxiliary شَوَی یَم etc. (cf. §. 163, 9). The adjective must agree with its subject in gender and number, but the substantive also, if it end in a consonant, may be treated like an adjective. Many derivatives are already treated like primitives, without being dissolved into their component parts; with some both forms are in use, as زَه پوْهِیدَلیْ یَم or زَه پوْه شَوَی یَم, I have understood.

دَا وَبَا دَه لَګِیدَلِی په هَر کوْر په هَر دَرَک

This pestilence has stuck to every house, to every abode.
H'amīd (Gulsh. II, p. 94).

لحمُور په زَمَانَه کښِی اِعِیبَت ډِیر شَه دَ عَالَمو پوْزِی دَک شَوِی دِی

لَه بُوی پَر غَه بُوی نَه پوْهِیږِی

---

*) The auxiliary may follow or precede the participle.

In our time calumny has become much, the noses of the people have been filled of smell, they do not understand that smell. Favāid uš-šarīšāh (Gulsh. I, p. 59).

دوستی به دشمنی به ویل د بد کړیانو بدله شوی ده

Friendship has been changed to enmity by the words of evil-speaking people. Kalīlah ō Damanah (Gulsh. I, p. 84).

§. 149.

2) The Subjunctive of the Perfect.

This mood is only used in the III. pers. Sing. and Plur. and is formed in the same way as the Indicative of the Perfect, only وی or شوی وی, the Subjunctive of the auxiliary (see §. 162, 2; §. 163, 10), being substituted. About the use of this mood see §. 202.

خوب صورت شاهزاده بهرام ئې نوم دی

کند وی دلته راغلی تا لیدلی

He is a beautiful prince, Bahrām is his name,
Perhaps he has come here and was seen by thee.
Bahrām, V. 535.

§. 150.

3) The Pluperfect.

The Pluperfect is formed in the same way as the Perfect, only the auxiliary وم etc. (§. 162, 4) or شوی وم (§. 163, 11) being substituted, as: خټلی وم I had ascended; سم شوی وه, it had become level.

قفه ورځ چه وه بهرام په شکار وتلی

نور هوسی ئې وه په مخ کښې ناځیدلی

On that day, when Bahram was gone out for hunting,
Another deer had risen before his face. Bahrām, V. 514.

§. 151.

4) The Subjunctive of the Pluperfect.

The Paṣṭō forms also a Subjunctive of the Pluperfect by means of the prefix بَه, which is either inserted between the participle perfect and the auxiliary, as: نښتَلَیْ بَه وُم, I would have been entangled, or which may precede the participle (separated by one or more words), the auxiliary following it, as: بَه نښتَلَیْ وُم. On the use of this mood see §. 216, 3; 204.

دَ تَن کوْر مِی بَه لَرْغُون وُه مِینِی سَوَی

کَه مِی نَه رَاتلَی ژَړا بَه حِمَایَت

Ere now the house of my body would have been burnt by love,
If wailing had not come to my assistance. Abd-ul-H'amīd.

§. 152.

5) The Conditional (Optative) of the Pluperfect.

The Conditional of the Pluperfect is formed by the participle perfect and the auxiliary وَیْ vai, (وِی or وَایِ), which remains uninflected (§. 162, 6). The derivatives add to the noun شوَیَ وَیْ etc. (§. 163, 13); the adjective (and the participle شَوَیْ) must agree with its subject in gender and number; substantives also, ending in a consonant, may take the fem. termination, as noticed already (§. 149).

This mood is also used in optative sentences, with or without an optative particle. On the use of the Conditional of the Pluperfect see §. 205; 216, 3.

نَشکِی زَه زوْوَلِی نَه وِی بَه جَهَان رَاغلِی نَه وِی

Would, that I had not been born, that I had not come into the world! Yusuf and Zulaiχā (Dorn, Chrest. p. 198).

§. 154.

6) The past Future.

This tense is formed by the participle perfect and the auxiliary بَه یَم (§. 162, 8). The derivatives add to the noun شَوَی بَه یَم etc. (§. 163, 14). The prefix بَه generally precedes the verb, separated by one or more words.

On the use of this tense see §. 206.

بی لَه خُدَای نوْر یِرِ هیڅوْک خَبَر نَه دَیْ یَه دُنیَا کښی بَه دَ هیچَا یَه خَاطِر تیر شَوِی نَه وِی

Besides God not one knows them; on earth they will not have come into the heart of anybody.
Favāid uš-šarīšāh (Gulsh. I, p. 75).

§. 155.

II. Transitive (and causal) verbs.

Transitive and causal verbs have in all the past tenses a passive signification and must therefore be constructed accordingly, the agent being put in the Instrumental. Where the agent is not expressed the (proper) passive voice must be resorted to. But in the Perfect, Pluperfect and past Future (i. e. in the tenses made up by means of the participle perfect) the agent is often not mentioned, as: رَاوړی دِی, it has been said (Pers. آوردَه اَند), so that the construction of these tenses approaches to some extent that of the Passive.

The causal derivatives are usually dissolved in the Perfect etc. into their component parts (cf. §. 18, c) and connect with the adjective or substantive the participle perfect of کړَل, to which the auxiliary verb is added in the same way as to the intrans. verbs, as: مَات ئِی کَړَی دَیْ, it has been broken by him.

In the modern language however they are frequently treated like primitive causals. It is understood, that the participle perfect must agree with its subject in gender and number. In the case of the derivative causals the adjective also (and partly the substantive) must conform to the gender and number of the subject.

§. 156.

1) The Perfect.

This tense is formed by the participle perfect and the auxiliary نَم etc. and کَرَی نَم (§. 165, 9) respectively. Those verbs, which take the Plural in the Imperfect (cf. §. 143, 1), are also constructed with the Plural in the Perfect (Pluperfect etc.), as: خَندَلی ئی دِی he has laughed, ثی فَرمَایَلی دِی, he has commanded. The auxiliary may follow or precede the participle.

وَر تَه وَاتَه گُل اَندَامی نَم لِیرَلی
تَه خَیَل حَال رَاتَه مَعلوم کړه قَلَنْدَرَه

Say to him: I have been sent by Gul-andāmah; disclose to my thy circumstances, o Qalandar! Bahrām, V. 890.

هِیڅ خِرَدمَنْد نَقد پَه رَاحَت نَسِیَه بَدَل کَړی نَه دَیْ

No sensible man has changed ready money for the repose of credit. Kalīlah ō Damanah (Gulsh. I, p. 96).

§. 157.

2) The Subjunctive of the Perfect.

This mood, which is only used in the III. pers. Sing. and Plural, is formed in the same way as the Perfect Indicative, only کَړی دِی : دِی etc. being substituted as auxiliary.

شَایَد دَا خَطّ بِه مَسْخَرَه کِی چَا کَبْلَیْ وِی

Perhaps this letter is written by some one as a joke.
Kalīlah ō Damanah (Gulsh. I, p. 97).

§. 158.

3) The Pluperfect.

This tense is formed by substituting وُم and کَرَی وُم respectively as auxiliary.

لَا جَنْگُونَه ثِی لِیدَلِی نَه وُر پِیرَه ثِی پَه مَخ نَه وَه

He had not yet seen battles, no beard was on his face.
Tārīχ-i murassaʾ ((Gulsh. I, p. 46).

بَازِنْدَه وُه وِ آرِوِیدَلِی مِی وُر چِه بِه سَفَر کَبِی تَاجرِبَه حَاصِلَه شِی

Bāzindah said: I had heard, that in travelling experience is gained. Kalīlah ō Damanah (Dorn, Chrest. p. 13).

بَادشَاه بَوْتَدبِیر چِه ثِی پَه زِرَه کَبِی جوْر کَرَیْ وُه بَیَان کَر

The king explained a scheme, which he had prepared in his heart. Gulistān (Gulsh. I, p. 182).

§. 159.

4) The Subjunctive of the Pluperfect.

This mood is formed by substituting the auxiliary بَه وُم etc. The prefix بَه usually precedes the participle, the auxiliary following it, as: بَه مَا لِیدَلَی وُه, he would have been seen by me, but the auxiliary may also precede the participle, as: بَه مِی وُه لِیدَلَی. When the auxiliary follows the participle, the prefix بَه may also follow it, as: مِی لِیدَلَیْ بَه وُه.

کَه دَ وُسپِنۆ غَر ئِی پَه مَخ کښِی وِی هَم بَه ئِی لوَړَولَی وُه

If a mountain of iron had been before him, he would also have severed it. Gulistān (Gulsh. I, p. 180).

کَه مَهَار لَمَا پَه دَسْت وَیْ خپَلَه شَا مِی بَه لَه بَارَه ستَا پښَه مِی بَه لَه رَفتَارَه خَلَاصَ کَړِی وَه

If the rein would be in my hand, I would have freed my back from the burden and thy foot from going.
Kalīlah ō Damanah (Dorn, Chrest. p. 12).

§. 160.

5) The Conditional (Optative) of the Pluperfect.

This mood is formed by substituting the auxiliary وَیْ (وَاِی, وِی). On its use see §. 205; 216, 3.

کَه تَا هَم دَا هَسِی لِیدَلِی وَیْ لَکَه مَا لِیدَلِی دِی شَایَد چِه صَحَرَا دِ هَم دَ دِیوْ لَه غَمَ پرِیښِی وَیْ

If thou also hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.
Kalīlah ō Damanah (Dorn, Chrest. p. 16).

§. 161.

The past Future.

This tense is formed by substituting the auxiliary بَه یَم etc. The prefix بَه usually precedes the participle, the auxiliary following it, as: زَه بَه ئِی لِیدَلَی یَم I shall have been seen by him, but the auxiliary may also precede the participle, as: زَه بَه ئِی یَم لِیدَلَی. On the use of this tense see §. 206.

يَوه جَمَاعَت وُوَيَل چه څه طِلسْم بَه وِی دَ پَاره دَ مُحَافِظَت گنج بَه

ئِی څه کښلِی وِی

Some assembly of men said: it will be some talisman; for the sake of the preservation of the treasure something will (= may) have been written by him.

Kalīlah ō Damanah (Dorn, Chrest. p. 4.

دَا بَه چَا وَيَلِی نَه وِی چه بَه جُدَائِی زَرْگَی قَرَار دَی

This nobody will have said, that in separation the heart is quiet. Ah'mad Shāh (Gulsh. II, p. 212).

§. 162.

IV. The auxiliary verbs.

In order to complete the conjugational process, the Paṣṭō requires different **auxiliary verbs**, which have been partly pointed out already. As they offer many irregularities in their conjugation, they must here be treated separately.

I. The auxiliary verb „to be".

This verb has no infinitive; in its lieu is substituted, whenever necessary, the verbal theme اوْسِيدَل ōs-ēd-ạl, to exist, to remain (Sansk. आस्). Thence also is taken:

The Imperative.

Sing. اوْسَه ōs-ah (cf. §. 122, a), be thou.

Plur. اوْسَئِی ōs-aī, be ye.

The Imperative does not admit the prefix وُ; see §. 124.

1) The Present.

Sing.

زه یم zah yam, I am.

*) ئی, تَه یی tah yē, ē, thou art.

شتَه, هَغَه دَیْ masc. haγah dai, štah, he } is.

شتَه, هَغَه دَه fem. haγah dah, štah, she }

Plur.

مُوږ یُو mūž yū, we are.

تَاسی یَئی, ئِئی, یَاستئی, یَاست tāse yaī, aī, yāstaī, yāst, you are.

شتَه, (دِینَه) هَغَه دِی haγah dī, (dī-nah) štah, they are.

The forms yam, yē or ē quite agree with the Persian substantive verb; in Pąštō euphonic y is added, which however disappears again, when it is enclitically joined to another verb (cf. §. 135). The III. pers. Sing. دَی (fem. دَه) is rather curious. The Sindhī uses अथ (Prāk. अत्थि and enclitically त्थि), which in Pąštō has been changed to دَیْ (fem. دَه) and in the Plural دِی dī, as if دَیْ was an adjective. To the Plural دِی the termination -nah **) is also added, but only in the older language and in poētry.

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*) In some Mss. this ئی is only expressed by Kasr, which must well be noticed, as: شُکر کړه چه دَاخِل دَ مُحَمَّد نَبِی پَر دِینِ, be thankful, that thou belongest to the religion of the prophet Muh'ammad. Gulsh. II, p. 116, 2.

**) Raverty in his Grammar, §. 283, quotes an example from the Tavallud nāmah, in which the termination nah is also added to the

Besides دَئ (دَه) and دی the Paṣṭō also uses the form شتَه for the Sing. and the Plural (com.), which is identical with the Persian هَسْت (Sansk. root अस्, to be), initial h being only a euphonic addition, which is already found in the Pārsī (Pārsī هَم = اَم, هَند = اَند). But though دَئ, دی is identical with شتَه as regards its etymology, there is now this difference in signification, that دَئ, دی only expresses the copula, whereas شتَه always refers to something existing. Occasionally both are used together, as: شتَه دَئ etc. In the II. pers. Plur. we find also, besides یَئ yaī, the form یَاستَئ yāstaī (or only یَاست yāst in the west), in which initial ya has been lengthened. The negative form نِشتَه*) ništah, (it) is not, coincides with the Persian نیست.

2) The Subjunctive.

The Paṣṭō forms the Subjunctive from the root भू, like the Persian (بَوَم), but it is only employed in the III. pers. Sing. and Plural, as:

Sing. and Plural.

وِی vī (وِینَه vī-nah), he, she, they may be.

دِ وِی de vī, he, she, they should be.

II. pers. Sing., the only instance I have ever met with; the words are: کَه یَه حُب دَ حضرت یُنه, if thou art in the love of the Highness (= prophet). For the present this point must be left in abeyance, as I have no means of comparing the quotation from the Tavallud-Nāmah with a Mss.

*) But the pronunciation nahštah is also in use. In poëtry also نِشتَه دَئ is met with.

If a Subjunctive should be absolutely necessary for the other persons, the Subjunctive of اوسيدل must be used, as: زه اوسم etc. (without the prefix و, cf. §. 124).

څو خبره مرد تر خولې نه وي
په کښې پټ وي د ده هر عيب و هنر

As long as a man may not have let out a word from his mouth, every vice and virtue is *) hidden in him. Gulistān (Gulsh. I, p. 155).

مداد او مدد هم دا رنګ ور ته و وِ اما د پياده‌وو سردار د له موره يو وي

Madād and Madad also spoke thus to them: but the chief of the foot-soldiers should be one from us. Tārīχ-i murassaī (Gulsh. I, p. 8).

3) The Future.

As the Subjunctive is not used in the I. and II. pers. Sing. and Plural, the corresponding persons of the Present are employed, but in the III. pers. Sing. and Plural the Subjunctive is replaced.

Sing.

زه به يم zah bah yam, I shall be.

ته به يې, ئې tah bah yē, ē, thou wilt be.

هغه به وي (وينه) haγah ba vī (vīnah), he, she will be.

Plur.

موږ به يو mūž bah yū, we shall be.

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*) Literally: may be hidden, the whole tenor of the sentence being kept hypothetical.

تَاسِی بَه یَئِی ,ئِیٔ ,بَه یَاسْت tāse bah yaī, aī, bah yāst (west.), you will be.

هَفَه بَه وِی (وِینَه) haγah bah vī (vīnah), they will be.

4) The Aorist.

The Pąštō possesses no Imperfect of the auxiliary verb „to be", but only an Aorist, like the Persian, which is derived from the Sansk. root भू. In Prākrit भू is changed to hō (hava, Varar. VIII, 1), and this form is made use of in the modern Prākrit idioms of India, but the Pąštō (like the Persian) has preserved initial (but unaspirated) b = v (vu-m, Pers. بُودَم bū-dam *).

Sing.

زَه وُم zah vum, I was.

تَه وِی tah vē, thou wast.

هَفَه وُه (وُ) masc. haγah vuh, he } was.
هَفَه وَه fem. haγah văh, she }

Plur.

مُوږ وُو mūž vū, we were.

تَاسِی وَئِی tāse; vaī, you were.

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*) The Pąštō vu-m corresponds to the Sindhī होसि, I was, see my Sindhī Gram. p. 304, Annot. The Persian بُودَم is to be referred to the Sansk. past part. भूत.

هَفَه وُو (وُونَه) masc. haγah vū (vū-nah)	they were.
*) هَفَه وِی (وِ) fem. haγah vē (ve)	

هَم ئِی هُونبَرَه بِهِر مَرِیُونَه چِه هَمَه ښَایِستَه وُونَه

هَمَکِی زَرِّین کَمَر وُو پَر مَخ کښلِی تَر قَمَر وُو

He had also so many slaves, who were all beautiful;
All had golden girdles, in their face they were fairer than the moon. Yusuf and Zulaiχā (Dorn, Chrest. p. 205).

5) The habitual Aorist.

This tense is formed by means of the particle بَه, which is added to the Aorist, as: زَه بَه وُم, I was or I used to be. This tense is also used to express the Subjunctive of the Imperfect in the main part of a conditional sentence. It has been shown already, that, joined as auxiliary to a participle perfect, it serves to express the Subjunctive of the Pluperfect.

It is to be noticed, that بَه وُم etc., when used in the main part of a conditional sentence, the dependent part of which contains the Conditional or the Subjunctive of the Pluperfect (with the conjunction کَه), is to be likewise translated as a Subjunctive of the Pluperfect.

چِه لَه کَربُوغِی رَاغَیْ وَ سُونِیَالِی وَتَه یَوَه جَمَاعَت بَه وَر سَرَه وَه هَمِیشَه بَه ئِی تَاخت بَاخت کَاوَه

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*) The form وُم vum is properly a contraction from vu-am, the initial a of the flexional termination (am) being dropped; in وَئِی, وِی, وَه on the other hand the radical u has been ejected, as before all the person had to be fixed; the Plural وُو (instead of vu-ạl) is a curious euphonic change, which is only found in وُو and شُوو (= شوَل).

When he came from Karbūγah to Sūniālah, a company used to be with him, he always made predatory inroads. Tārīχ-i muraṣṣaʾ (Gulsh. I, p. 42).

ستا په درد کښې طبيب وائي ورحمان ته

لا به ښه وه که د حال تر دا بتر وي

Respecting the pain about thee the physician says to Rahʿmān: It would be still better, if thy state were worse than it is. Rahʿmān (Gulsh. II, p. 27, 2).

که ته هم اوده شوی وی له د نه ډير ښه به وو چه د وکړی په عيب

جوئی کښې ډېروتی

If thou also hadst been asleep, it would have been much better than that thou didst fall into the criticism of others. Gulistān.

6) The Conditional (Optative) of the Aorist.

As this auxiliary is not possessed of an Imperfect, the Conditional is derived from the Aorist, which is not the case with any other verb. This mood is used in the dependent part of a conditional sentence*) (with the conjunction که), in optative sentences and not unfrequently also in final sentences, governed by the final conjunction چه (in order that), see §. 198, 3.

Sing.

(که) زه, ته, هغه وی, وی, وای (kah) zah, tah, haγah vai, vē, vāe,

(If) I, thou, he, she were, or: would that I etc. were!

Plur.

(که) مور, تاسی, هغه وی, وی, وای (kah) mūž, tāse, haγah vai, vē, vāe,

(If) we, you, they, were, or: would that we etc. were!

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*) If in the main part of a conditional sentence the Pluperfect (Conditional or Subjunctive) be employed, the Conditional وی etc. must likewise be translated as a Pluperfect: would have been.

بِیَا کَنجُور وِ بَهرَام نِشتَه پَه دَا ځَای کښِی

کَه بَهرَام وَای خُو بَه هَر چَا تَه تَشهِیر وُه

Then said Kanjur: Bahrām is not here;
If he were, every body would surely know it.
Bahrām, V. 564.

کَه چَرِی پَه زَمَانَه دَ پَلَارُونُو خَپَلُو کښِی مُور وِی پَه وِینُو دَ نَبِیَانُو لَه

دُوِیُو سَرَه شِرکَت بَه مُو نَه وُه کَړِی

If we had been in the time of our fathers, we would not have taken part with them in the blood of the prophets.
Matth. 23, 30.

کَشکِی زَه خَاوِرِی اِیرِی دَ تَا دَ دَر وِی

چِه قَدَم دِ هَمِیشَه ځمَا پَه سَر وِی

Would that I were the dust and ashes of thy door,
that thy foot might be always on my head!
Rah'mān (Gulsh. II, p. 27, 2.)

It is remarable, that the Pąštō, like the Sindhī, has not formed a Perfect and Pluperfect from this root (भू); in most cases the Aorist is substituted in their stead or some other circumscription of these tenses is resorted to, when necessary.

§. 163.

II. The auxiliary verb شوَل šv-ąl, to become*).

شوَل is not only used as auxiliary with derivative verbs, but is also employed in the formation of the Passive §. 170.

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*) The original signification of شوَل 'to go' (Sansk. सु), is still found in Pąštō; also the Persian auxiliary signifies originally 'to go'. It is very interesting, that in Hindī, Panǰābī etc. the passive voice is likewise made up by means of an auxiliary, which signifies 'to go' (جَانَا).

Many adjectives and substantives, when connected w
express the idea of a verb, without being moulded into
derivative verb, as: رَوَان شَوَل ravān šv-aḷ, to depart
irār šv-aḷ, to flee etc.

The Imperative.

Sing.

شَه š-ah or وْشَه vŏ-š-ah, become.

Plur.

شَيْ š-aī or وْشَيْ vŏ š-aī, become ye.

1) The Present.

Sing.

زَه شَم zah š-am I become.

تَه شِی tah š-ē thou becomest.

هَغَه شِی haɣah š-ī, he, she becomes.

Plur.

مُوږ شُو mūž š-ū, we become.

تَاسِی شَيْ tāse š-aī you become.

هَغَه شِی haɣah š-ī they become.

2) The Subjunctive of the Present.

This mood may be formed with or without the
out when شَم etc. forms the Subjunctive of a deriv

§. 132), the prefix وُ is prohibited; the same is generally the ase, when a noun with شوَل expresses the idea of a verb.

Sing.

زَه شَم, وُ شَم zah šam, vŏ šam, I may become, that I become.

تَه شِی, وُ شِی tah šē, vŏ šē, thou mayst became.

هَغَه شِی, وُ شِی haγah sī, vŏ šī, he, she may become.

هَغَه دِ شِی, دِ وُ شِی haγah de šī, de vŏ šī, he, she should become.

Plur.

مُوږ شُو, وُ شُو mūž šū, vŏ šū, we may become.

تَاسِی شَئِی, وُ شَئِی tāse šaī, vŏ šaī, you may become.

هَغَه شِی, وُ شِی haγah šī, vŏ šī, they may become.

هَغَه دِ شِی, دِ وُ شِی haγah de šī, de vŏ šī, they should become.

مُنَاسِب دَیْ چِه ئِی وُ وَژَنَم دِلبَرِی

چِه دَا لَار پَه اَمَن شِی لَه دِی جَنجَالَه

It is becoming, that I should kill them, o beloved!
That this way may become safe from this trouble.
Bahrām, V. 171.

مَن فُلِیل پَه یَوَه مَچ سَرَه بَد بُوی شِی

بَد دِ نَه شِی یَوْ زَمَان هَمرَاه دَ چَا

A maund of scented oil becomes fetid by one fly:
The bad should not become for one time the companion of any one.
Kalīlah ō Damanah (Gulsh. I, p. 84).

3) The Future.

This tense is formed from the Subjunctive by means of the prefix بَه.

Sing.

زَه بَه شَم, زَه بَه وُ شَم zah bah šam, zah bah vŏ šam, I shall become.

تَه بَه شِی, تَه بَه وُ شِی tah bah šē, tah bah vŏ šē, thou will become.

هَغَه بَه شِی, هَغَه بَه وُ شِی hayah bah šī, hayah bah vŏ šī, he, she will become.

Plur.

مُوږ بَه شُو, مُوږ بَه وُ شُو mūž bah šū, mūž bah vŏ šū, we shall become.

تَاسِی بَه شِئ, تَاسِی بَه وُ شِئ tāse bah šaī, tāse bah vŏ šaī, you will become.

هَغَه بَه شِی, هَغَه بَه وُ شِی hayah bah šī, hayah bah vŏ šī, they will become.

ستَاسُو بَه لَه مِیرزَا سَره عَظِیم جَنګ وُ شِی اَمَّا فَتْحَ بَه ستَاسُو وِی

A great war of yours will take place with Mīrzā, but the victory will be yours. Tārīχ-i murassaʿ (Gulsh. I, p. 8).

پَس لَه مَرګ بَه هَمَه سَره یَکسَان شِی

کَه ګَدَایِ کَه مَهَاجِن وِی کَه مَهَراج

After death all will be alike together, if it be a beggar, a banker or a king. Xavājah Muḥammad (Gulsh. II, p. 107, 3).

4) The Imperfect.

Sing.

زَه شُوَلَم, شُوَم zah šv-al-am, šv-am, I became.

تَه شوَلِی, شوِی tah šv-al-ē, šv-ē, thou becamest.

هَغَه شَه hayah š-ạh, he
هَغَه شوَلَه, شوَه hayah šv-al-ăh, šv-ăh, she } became.

Plur.

مُوږ شوَلُو, شوُو (شوُ) mūž šv-al-ū, šv-ū (švu), we became.

تَاسِی شوَلَئِی, شوَئِی tāse šv-al-aī, šv-aī, you became.

هَغَه شوَل, شوَّه, شوُو (شوُونَه) hayah šv-ạl, šv-ạh, švū (švūnah), m.
هَغَه شوَلِی, شوِی (شوِ) hayah šv-al-ē, šv-ē (šve), f. } they became.

شپَه وْ ورَځ دَ دِی فَانِی پَه طَلَب شوِی
وَ بَاقِی وَتَه دِ شَا کړَه بِی تَمِیرَ

Day and night thou wentst in search of this transitory (world), thou turnedst thy back on eternity, o indiscreet one! Xavājah Muh'ammad (Gulsh. II, 111, 1).

5) The habitual Imperfect.

This tense is derived from the Imperfect, by means of the particle بَه, which may precede or follow the verb.

Sing.

زَه بَه شوَلَم, بَه شوَم zah bah šv-al-am, bah šv-am, I used to become etc. etc. (quite like the Imperfect).

عَمَلُونَه خُمُوږ دَا وُو چِه پَه مَسْجِد بَه مُوږ پَه هَسِی وَقْت حَاضِر شوُو
چِه اِذَانُونَه بَه هَلتَه وَاوږِیدَه شوُ

Our works were these, that we used to be present in the mosque at such a time, when the summons to prayer were heard there.
Favāid uš-šarīšāh (Gulsh. I, 70).

6) The Conditional (Optative) of the Imperfect.

Sing.

شْوَیْ , شْوِی , شْوَایِ	زَه zah	švai, švē, švāē.
or	تَه tah	or
شْوَلَیْ , شْوَلِی , شْوَلَایِ	هَغَه haγah	švalai, švalē, švalāe.

I, thou, he, she should become, or: would, I, thou, he, she would become!

Plur.

شْوَیْ , شْوِی , شْوَایِ	مُوږ mūž	švai, švē, švaē.
etc.	تَاسِی tāse	etc.
	هَغَه haγah	

We, you, they should become, or: would, we, you, they would become!

یَس لَه مَرْگَ مِی یَه هَسِی مَکَان کْوَر شْوِی
چِه پِر تَل دَ کښْلِیْو لَار وِی څَه بَه ښَه وُو

Would that after death my grave would be in such a place, that there would be on it always the way of the fair ones, how beautiful would it be! Xušh'āl (Gulsh. II, p. 54, 3).

7) The Aorist.

The Aorist may or may not take the prefix وُ vŏ; with a derivative verb the prefix وُ is prohibited (§. 139).

Sing.

زَه وُشوَلَم, وُشوَم zah vŏ šv-al-am, vŏ šv-am
or:
زَه شوَلَم, شوَم zah šv-al-am, šv-am
} I became.

etc. etc. (like the Imperfect).

8) The habitual Aorist.

The habitual Aorist is formed from the simple Aorist by means of the particle بَه. When the Aorist is not preceded by the prefix وُ, the habitual Aorist and the habitual Imperfect outwardly coincide and only the context can decide the tense.

Sing.

زَه بَه وُشوَلَم, بَه وُشوَم zah bah vŏ švalam, bah vŏ švam
or:
زَه بَه شوَلَم, بَه شوَم zah bah švalam, bah švam

I used to become; etc. etc.

اِرشَاد مِی بَه دَ کَلِمی وَر تَه وُکَړ کَه بَه مُسلمَان شَه اَمَان مِی بَه وَر کَړ کَنَه مَړ مِی بَه کَړ

I used to teach him the kalimah; if he became a Musalmān, I used to give him quarter, if not, I killed him.
Tārīχ-i muraṣṣaʿ (Gulsh. I, p. 42).

9) The Perfect.

Sing.

یم	شَوَی šavai, masc.*)	yam, I have become.
یِی, ئِی	شَوِی (شَوِ) šave, fem.	yē, ē, thou hast become.
دَی		dai, he has become.
دَه		dah, she has become.

Plur.

یُو	شَوِی šavī	yū, we have become.
یَئِی, ئَیِ, یَاسْت		yaī, aī, yāst, you have become.
دِی		dī, they have become.

زَه یَه خپَلَه یَه تَا نَه یَم مَیَن شَوَی ستَا لَه لُورِیَه یَه مَا شَوِ وَه نِدَا

I have not become enamoured with thee from my own account, from thy side the call had been made on me. Rah'mān. (Gulsh. II, p. 5, 3).

10) The Subjunctive Perfect.

Sing.

وِی	شَوَی masc. šavai	vī, he	may have become.
	شَوِی fem. šave	vī, she	may have become.

Plur.

شَوِی وِی (com.) šavī vī, they may have become.

---

*) The other form شوَلَیْ švalai (fem. شوَلِی švale) is not much in use.

11) Pluperfect.

Sing.

وُم	شَوَى šavai, masc.	vum, I had become.	
وِى		vē, thou hadst become.	
وُه	شَوِى šave, fem.	vuh, he	had become.
وَه		văh, she	

Plur.

وُو	شَوِى šavī	vū, we had become.	
وَئِى		vaī, you had become.	
وُو		vū, masc.	they had become.
وِى		vē, fem.	

12) The Subjunctive of the Pluperfect.

Sing.

*) بَه وُم	شَوَى masc. šavai	bah vum, I should have be	
بَه وِى		bah vē, thou wouldst have be	
بَه وُه	شَوِى fem. šave	bah vuh, he	would have be
بَه وَه		bah văh, she	

---

*) Or: بَه وُم شَوَى, or: بَه شَوَى وُم; the particle بَه very r
llows the auxiliary, as: شَوَى وُم بَه.

Plur.

بَه وُو بَه وَتِی بَه وُو m. بَه وِی f.	شَوِی šavī.	bah vū, we should have become. bah vaī, you would have become. bah vū, m. bah vē, f.	they would have become

13) The Conditional (Optative) of the Pluperfect.

Sing.

وَیْ, وِی, وَاِی	شَوَی m. شَوِی f.	زَه zah تَه tah هَغَه hayah	šavai m. šave f.	vai, vē, vāe.

(If) I, thou, he, she had become; or: would, that I etc. had become!

Plur.

شَوِی وَیْ, وِی, وَاِی	مُوږ mūž تَاسِی tāse هَغَه hayah	šavī vai, vē, vāe.

(If) we, you, they had become; or: would that we etc. had become!

14) The past Future.

Sing.

بَه یَم*) بَه یِی بَه وِی	شَوَی šavai, m. شَوِی šavai, f.	bah yam, I shall have become. bah ē, thou wilt have become. bah vī, he, she will have become.

*) Or بَه یَم شَوَیْ, or: بَه شَوَی یَم.

Plur.

بَه يُو	شَوِى šavī	bah yū, we shall have become.
بَه ئِى		bah aī, you will have become.
بَه وِى		bah vī, they will have become.

§. 164.

III. The auxiliary كِيدَل kēd-ąl, to be made.

This auxiliary is chiefly used in the formation of the Passive voice. It is regular but defective, being only used in the Present, Future and Imperfect; for the other tenses and moods شَوَل is substituted. This auxiliary is important also for this reason, that it furnishes the terminations for the intrans. verbs ending in ēd-ąl, initial k only being dropped (cf. §. 116, c).

1) The Present.

Sing.

زَه كِيږَم zah kēž-am, I am made.

تَه كِيږِى tah kēž-ē, thou art made.

هَغَه كِيږِى haγah kēž-ī, he, she is made.

Plur.

مُوږ كِيږُو mūž kēž-ū, we are made.

تَاسِى كِيږَئِى tāse kēž-aī, you are made.

هَغَه كِيږِى haγah kēž-ī, they are made.

2) The Future.

Sing.

زَه بَه کِیِیم zah bah kēž-am, I shall be made*).

etc. etc. (like the Present).

3) The Imperfect.

Sing.

زَه کِیدَلَم, کِیدَم zah kēd-al-am, kēd-am, I was made.

تَه کِیدَلِی, کِیدِی tah kēd-al-ē, kēd-ē, thou wast made.

هَغَه کِیدَه masc., hayah kēd-aḥ, he was made.

هَغَه کِیدَلَه, کِیدَه fem., hayah kēd-al-ăh, kēd-ăh, she was made.

Plur.

مُوږ کِیدَلُو, کِیدُو mūž kēd-al-ū, kēd-ū, we were made.

تَاسِی کِیدَلَئِی, کِیدَئِی tāse kēd-al-aī, kēd-aī, you were made.

هَغَه کِیدَل, کِیدَه masc., hayah kēd-aḷ, kēd-aḥ
هَغَه کِیدَلِی, کِیدِی fem., hayah kēd-al-ē, kēd-ē
} they were made.

4) The habitual Imperfect.

Sing.

زَه بَه کِیدَلَم, بَه کِیدَم zah bah kēd-al-am, bah kēd-am, I used to be made, etc. etc. (like the Imperfect).**)

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*) The prefix وُ is never used with the Future, there being no subjunctive of the Present in use.

**) The particle بَه bah may also follow the verb, as: کِیدَلَم بَه etc.

§. 165.

IV. The auxiliary کړل kṛ-ạl, to make, to do.

This auxiliary is regular and complete.

Imperative.

Sing. وکړه vŏ kṛ-ah, do.

Plur. وکړئ vŏ kṛ-aī, do ye.

When کړل is used as an auxiliary (with causal derivatives), the prefix و is not used in the Imperative (§. 129).

1) The Present.

Sing.

زه کړم zah kṛ-am, I do.

ته کړې tah kṛ-ē, thou doest.

هغه کړي hayah kṛ-ī, he, she does.

Plur.

موږ کړو mūž kṛ-ū, we do.

تاسې کړئ tāse kṛ-aī, you do.

هغه کړي hayah kṛ-ī, they do.

2) The Subjunctive of the Present.

Sing.

زه وکړم zah vŏ kṛ-am, I may do.

ته وکړې tah vŏ kṛ-ē, thou mayst do.

هَغَه وُ کړی hayah vŏ kṛ-ī, he, she may do.

هَغَه دِ وُ کړی*) hayah de vŏ kṛ-ī, he, she should d

Plur.

مُوږ وُ کړُو mūž vŏ kṛ-ū, we may do.

تاسِی وُ کړئِی tāse vo kṛ-aī, you may do.

هَغَه وُ کړی hayah vŏ kṛ-ī, they may do.

هَغَه دِ وُ کړی hayah de vŏ kṛ-ī, they should do.

3) The Future.

Sing.

زَه بَه وُ کړَم**) zah bah vŏ kṛ-am, I shall do.

تَه بَه وُ کړی tah bah vŏ kṛ-ē, thou wilt do.

هَغَه بَه وُ کړی hayah bah vŏ kṛ-ī, he, she will do.

Plur.

مُوږ بَه وُ کړُو mūž bah vŏ kṛ-ū, we shall do.

تاسِی بَه وُ کړئِی tāse bah vŏ kṛ-aī, you will do.

هَغَه بَه وُ کړی hayah bah vŏ kṛ-ī, they will do.

---

*) Or, in the absence of the demonst. pronoun, وُ دِ کړی vŏ de

**) Without the personal pronoun زَه etc.: وُ بَه کړَم. In the F
bjunctive prefix is frequently dropped, especially in poetr
زَه, etc.

4) The Imperfect.

(Passive construction).

Sing.

زَه ئِی کړَم (*) zah ē kṛ-am, I was made by him.

تَه ئِی کړې tah ē kṛ-ē, thou wast made by him.

هَغَه ئِی کړ, کړَه m., hayah ē kaṛ, kṛ-ạh, he was made by him.

هَغَه ئِی کړَلَه, کړَه f., hayah ē kṛ-al-ăh, kṛ-ăh, she was made by him.

Plur.

مُوږ ئِی کړُو mūž ē kṛ-ū, we were made by him.

تاسِی ئِی کړَئِی tāse ē kṛ-aī, you were made by him.

هَغَه ئِی کړَل, کړَه m., hayah ē kṛ-ạl, kṛ-ạh
هَغَه ئِی کړَلې, کړې f., hayah ē kṛ-al-ē, kṛ-ē
} they were made by him.

5) The habitual Imperfect.

Sing.

زَه بَه ئِی کړَم zah bah ē kṛ-am, I used to be made by him, etc. etc. (like the Imperfect).

---

*) The fuller form کړَلَم kṛ-al-am, is not so much in use as کړَم. t is understood, that the pronoun ئِی does not belong to the conugation itself, but is only added, to show the construction of these enses. Any other agent (be it a noun, a personal pronoun, demontrative etc.) in the Instrumental may take its place.

6) The Conditional (Optative) of the Imperfect*).

کړلی ,کړلی ,کړلای or: کړی ,کړی ,کړای	مَا mā تَا tā هَغَه haγah مُوږ mūž تَاسُو tāsū هَغُو haγō	kṛ-al-ai, kṛ-al-ē, kṛ-al-āē or: kṛ-ai, kṛ-ē, kṛ-āē

(If) by me, thee, him, her, us, you, them (he, she, they) would be made; or: would, that by me etc. would be made!

7) The Aorist.

Sing.

زَه وُ ئِی کړَم zah vŏ ē kṛ-am, I was made by him, etc. etc. (like the Imperfect).

8) The habitual Aorist.

Sing.

زَه بَه ئِی وُ کړَم zah bah ē vŏ kṛ-am, I used to be made by him, etc. etc. (like the Imperfect).

هَم ئِی کړَه حِکَایَتُونَه دَ هَر مُلک رِوَایَتُونَه

کَه بَه دُوی مَذکُور دَ رُوم کړ دِی بَه یَاد مِصر نُوم(**) کړ

They also told stories (and) narratives of every country.
If those used to mention Rūm, she called to mind the name of Egypt. Yusuf and Zulaiχā (Dorn, Chrest. p. 190).

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*) This mood however is seldom used; کړلی etc. may be referred to the Sing. and Plur. masc. and fem., as it remains unchanged.

**) مِصر نُوم is, properly speaking, a grammatical mistake; we should expect either دَ مِصر نُوم or: نُومِ مِصر.

لَه مَا ئِی یَوْ هُنَر پُټ کَړِی وُه زَه ئِی نَن ورَځ په هَغه هُنَر لَاندِ کړَم

One artifice he had concealed from me; by that artifice I was put down to-day by him. Gulistān (Gulsh. I, p. 180).

مَا خَطَا وُکړَه چِه تَه مِی بِی گُنَاهَ آزرْدَه کړِی

I have done wrong, that thou wast oppressed by me without a fault (innocently). Gulistān (Gulsh. I, p. 178).

9) The Perfect.

Sing.

زَه ئِی کَړَی (کَړِی*) یَم zah ē kaṛai (kaṛe f.) yam, I have been made by him.

تَه ئِی „ „ ئِی tah ē kaṛai (kaṛe f.) ē, thou hast been made by him.

هَغَه ئِی کَړَیْ دَیْ haγah ē kaṛai dai, he has been made by him.

هَغَه ئِی کَړِی دَه haγah ē kaṛe dah, she has been made by him.

Plur.

مُوږ ئِی کَړِی یُو muž ē kaṛī yū, we have been made by him.

تَاسِی ئِی کَړِی ئَیْ tase ē kaṛī aī, you have been made by him.

هَغَه ئِی کَړِی دِی haγah ē kaṛī dī, they have been made by him.

10) The Subjunctive of the Perfect.

Sing.

هَغَه ئِی کَړَی (کَړِی) وِی haγah ē kaṛai (kaṛe) vī, he (she) may have been made by him.

---

*) The other participial form کړَلَیْ kṛ-al-ai is not much in use.

Plur.

هَفَه ٹی کَرِی وِی hayah ē karī vī, they may have been made by him.

11) The Pluperfect.

Sing.

زَہ ٹی کَرَی (کَرِی) وُم zah ē karai (kare f.) vum, I had been made by him.

تَہ ٹی „ „ وِی tah ē karai (kare f.) vē, thou hadst been made by him.

هَفَه ٹی کَرَی وُہ hayah ē karai vuh, he had been made by him.

هَفَه ٹی کَرِی وَہ hayah ē kare văh, she had been made by him.

Plur.

مُوژ ٹی کَرِی وُد mūž ē karī vū, we had been made by him.

تَاسِی ٹی کَرِی وِئِی tāse ē karī vaī, you had been made by him.

هَفَه ٹی کَرِی وُد m. hayah ē karī vū,
هَفَه ٹی کَرِی وِی f. hayah ē karī vē. } they had been made by him.

12) The Subjunctive of the Pluperfect.

Sing.

زَہ بَہ ٹی کَرَی (کَرِی) وُم zah bah ē karai (kare f.) vum, would have been made by him, etc. etc. (like the Pluperfect).

13) The Conditional (Optative) of the Pluperfect.

Sing.

زَه ئِی کَړَی (کَړِی) وَیْ ,وِی وَاې zah ē kaṛai (kaṛe f.) vai, vē, vāe.

„ „ „ „ „ „ تَه tah „ „ „ „ „ „

„ „ „ „ „ „ هَغَه hayah „ „ „ „ „ „

(If) I, thou, he, she would have been made by him, or: would that I, thou, he, she would have been made by him!

Plur.

مُوږ ئِی کَړِی وَیْ ,وِی ,وَاې mūž ē kaṛī vai, vē, vāe.

„ „ „ „ „ تَاسِی tāse „ „ „ „ „

„ „ „ „ „ هَغَه hayah „ „ „ „ „

(If) we, you, they would have been made by him, or: would that we, you, they would have been made by him!

14) The past Future.

Sing.

زَه بَه ئِی کَړَی (کَړِی) یَم zah bah ē kaṛai (kaṛe) yam.

ئِی „ „ „ تَه بَه tah bah „ „ „ ē.

وِی „ „ „ هَغَه بَه hayah bah „ „ „ vī.

I, thou, he, she will have been made by him.

Plur.

مُوږ بَه ئِی کَږِی یُو mūž bah ē kaṛī yū.

ئِی „ „ تَاسِی بَه tāse bah „ „ aī.

وِی „ „ هَغَه بَه haγah bah „ „ vī.

We, you, they will have been made by him.

§. 166.

V. The auxiliary کَوَل kav-ạl, to do, to make.

This auxiliary is partly irregular and defective.

Imperative.

Sing. وُ کَوَه vṓ kav-ah } do.
وُ کَه vṓ k-ah }

Plur. وُ کَوئِی vṓ kav-aī }
وُ کَئِی vṓ k-aī } do ye.
وُ کَانږِئِی(*) vṓ k-ānṛaī }

The prefix وُ is prohibited, when کَوَل, in connexion with an adjective or substantive forms a causal derivative (§. 129), otherwise it may be optionally used or dropped.

1) The Present.

Sing.

زَه کَوَم zah kav-am, I do.

تَه کَوِی tah kav-ē, thou doest.

هَغَه کَوِی, کَا, ـَه, کَانْدِ haγah kav-ī, kā, ka, kānde, he, she does.

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*) وُ کَانږِئِی is more a Precative; see §. 120.

Plur.

مُور کَوُر mūž kav-ū, we do.

تَاسی کَوَئی tāse kav-aī, you do.

*) هَغَه کَوِی, کَا, کَ, کَانِد hayah kav-ī, kā, ka, kānde, they do.

2) The Subjunctive of the Present.

Sing.

زَه وُ کَوُم, وُ کَم zah vŏ kav-am, vŏ k-am, (that) I do, I may do.

تَه وُ کَوِی, وُ کِی tah vŏ kav-ē, vŏ k-ē (that) thou do.

هَغَه وُ کَوِی, وُ کَا, وُ کَ, وُ کِی, وُ کَانِد hayah vŏ kav-ī, vŏ kā, vŏ ka, vŏ k-ī, vŏ kānde, (that) he, she do.

هَغَه دِ وُ کَوِی**) hayah de vŏ kavī, etc., he, she, should do.

Plur.

مُور وُ کَوُو, وُ کُو mūž vŏ kav-ū, vŏ k-ū, (that) we do.

تَاسی وُ کَوَئی, وُ کَئی tāse vŏ kav-aī, vŏ k-aī, that you do.

هَغَه وُ کَوِی, وُ کَا, وُ کَ, وُ کِی, وُ کَانِد hayah vŏ kav-ī, vŏ kā, vŏ ka, vŏ k-ī, vŏ kānde, that they do.

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*) In the form kānde the old Sansk. flexional termination of the plural anti (Pers. and) seems to be contained; the forms kā, ka are quite anomalous.

**) Or without the demonst. pronoun: وُ دِ کَوِی vŏ de kavī, وُ دِ کَ, etc. But when دِ is used, the prefix وُ is frequently omitted, as: دِ کَ, etc.

هَفَه دِ وُ کَوِی haγah de vŏ kav-ī, etc., they should do.

دوْست لَرَه هوْنبَرَه قُوْت مَه وَرکَوَه چِه کَه اَحِیَانًا غَلِیم شِی بَرَابَرِی دَر سَرَه وُ کَا

Don't give so much power to a friend, that, if by chance he become an enemy, he may compete with thee.

Gulistān (Gulsh. I, p. 181).

پَرْهِیز دِ هَر څوْک وُ کَا لَه دِی هَسِی کُمْرَاهَئِی بَل وَاړَه اَفغَانَان دِ هَم یَاد کَا

Every one should refrain from such an aberration, all the other Afghāns too should remember (this). Maχzan-i Pąštō.

(Gulsh. I, 136 and 137).

3) The Future.

Sing.

زَه بَه وُ کَوَم ,زَه بَه وُ کَم *) zah bah vŏ kav-am, zah bah vŏ k-am, I shall do, etc. etc. (like the Subjunctive)

4) The Imperfect**).

(Passive construction).

Sing.

هَفَه ئِی کَاوُه ,کَا ,کَه ,کَ haγah ē kāv-ŏh, kā, kąh, ką, he (it) was done by him.

هَفَه ئِی کَوَلَه ,کَه ,کَا haγah ē kav-al-ah, k-ăh, kā, she was done by him.

Plur.

هَفَه ئِی کَوَل haγah ē kav-ąl, m.
هَفَه ئِی کَوَلِی haγah ē kav-al-ē, f.
} they were done by him.

---

*) The prefix وُ is often dropped.

**) Of کَوَل the personal passive form is not used in the I. and II. person Sing. and Plural, instead of them the Imperfect of کړَل is substituted.

5) The habitual Imperfect.

هَغَه بَه ئِی کَاوُه , کَا , کَه , کَ hayah bah ē kāv-ŏh, kā, k-ạh, k-ạ,

he (it) used to be done by him etc. (like the Imperfect).

شَاهزَادَه ئِی کُذَار تِیر پَه ښَه هُنَر کَړ

مَړَنَیْ حِکْمَت کَاوُه پَه څُو قِسمُونَه

The prince warded off his stroke with fine art, in different manners he practised manly skill. Bahrām, V. 240.

هَغَه ظَالِم لَه خپَلُو یَارَانُو سَرَه خَبَرِی کَوَلِی چِه نَه پُوهِیږَم دَا اُوْر څمَا پَه

کُوْرلَه کَمَه لُوْرِیَه وُ لَګِیدَه

That oppressor was talking with his friends (saying): I do not comprehend, from whence this fire came upon my house.
Gulistān (Gulsh. I, p. 179).

دَ هَغُو پَه حَاصِل بَه ئِی اَوقَات کُذَارِی کَوَلَه

By the gain of those she used to get her subsistence.
Kalīlah ō Damanah (Gulsh. I, p. 111).

6) The Conditional (Optative) of the Imperfect*).

کَوَلَی , کَوَلِی , کَوَلَاي	مَا mā تَا tā هَغَه hayah مُوږ mūž تَاسِی tāse هَغُو hayō	kavalai, kavalē, kavalāē.

(If) by me, thee, him, her, us, you, them, he, she, they would be done, or: would that by me etc. would be done!

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*) This mood is seldom used; کَوَلَیْ etc. undergoes no change for gender or number.

7) The Aorist.

Sing.

هَغَه ئِی وُ کَه ,وُ کَ ,وُ کَا ,وُ کَیْ *) hayah ē vŏ k-ạh, vŏ kạ, vŏ kā, vŏ kaī, he (it) was done by him.

هَغَه ئِی وُ کَه ,وُ کَ ,وُ کَا hayah ē vŏ k-ăh, vŏ k-ă, vŏ kā, she was done by him.

Plur.

هَغَه ئِی وُ کَه ,وُ کَ ,وُ کَا m. hayah ē vŏ k-ạh, vŏ k-ạ, vŏ kā,
هَغَه ئِی وُ کَوَلِی (وُ کړِی) f. hayah ē vŏ kav-al-ē (vŏ kṛ-ē)
} they were done by him.

رِوَایَت دَی هَسِی شَوَی چِه خُدَای وَحِی وَ مُوسَی نَبِی تَه وُ کَه

It has been narrated, that God made a revelation to the prophet Mūsā. Favāid uš-šarīšăh (Gulsh. I, 58).

مَا پِر هِیڅ کَمِی وُه نَه کَا پَر جَنْګُونَه

I did not inflict upon him any defeat in the battles.
Bahrām, V. 190.

پَه وَار وَار یَارَانُو تِیر کَا خپَل وَارُونَه

The friends passed their turns in succession.
šAbd-ul-Qādir (Gulsh. II, p. 197, 3).

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*) In the Aorist the forms وُ کَاوُه ,وُ کَوَلَه ,وُ کَوَل are also used, but not so much as the short ones. In the fem. Plural وُ کړِی is frequently substituted for وُ کَوَلِی.

8) The habitual Aorist.

هَغَه بَه ئِی وُ کَه , وُ کَ , وُ کَا , وُ کَیْ hayah bah ē vŏ k-ạh, vŏ k-ạ, vŏ kā, vŏ kai, he (it) used to be done by him.
etc. etc. (like the Aorist).

Of کَوَل a participle perfect is, as a rule, not formed, instead of it the participle perfect of کړَل is substituted, but a conjunctive participle past (in connexion with شوَل, to be able) is derived from it (کَوَلَیْ). In poëtry a participle perfect is occasionally met with, as:

کَه خَبَر دِ دَ بَهرَام رَالَه رَا نَه وُوْر

اَیْ شَبْرَنگَ سَر بَه سَتَا شِی غُوغ کَوَلَیْ

If no information about Bahrām is (was) brought by thee to me,
O Shabrang, thy head will be cut off! Bahrām, V. 530.

But in a personal passive construction (I. II. pers. Sing. and Plur.) only کړَی is used.

§. 169.

V. The compound verb.

The Pạštō has not quite lost the power to form two verbs into one by putting the first in the conjunctive participle past, as it is so frequently done in the modern Indian Prākrit idioms. But this junction of two verbs is no longer in general use in Pạštō, but restricted to compositions with the verb شوَل *), to be able, whereas even the Persian has retained the power to join the participle past of a verb with بَایِستَن, شَایِستَن, تَوَانِستَن and خوَاستَن to one (grammatical) whole **).

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*) بوْیَه bōyạh, it is necessary, may also take to itself a participle past conjunctive.

**) In Persian the rule is generally put down thus, that with the verbs quoted the final ـَن of the Infinitive is rejected. But this is

The signification of شوَل in such connexions is rather curious. We have seen already, that شوَل signifies 'to go', 'to become', like the Persian شُدَن, but in a compound verb, which denotes 'to be able', this meaning is inadmissible. As this whole formation points to the Sindhī, so also very likely the etymology of شوَل must be sought in Sindhī. The Sindhī uses for this purpose सघणु sagh-aṇu, to be able, Hindī सकना sak-nā (Sansk. शक्); from this root sagh first sag has sprung, thence, owing to the predilection of the Paṣtō for conjunct consonants, sg, and with transition of g to v (which is not uncommon even in Persian) sv-ṣl (or šv-ṣl, initial s passing at the same time into š). For this etymology speaks also this peculiar circumstance, that شوَل, when signifying 'to be able', is constructed as a transitive verb in the past tense, when compounded with a transitive verb, just like सघणु in Sindhī. Both verbs, شوَل to go, to become and شوَل to be able, though identical in outward form, must therefore be well distinguished from each other.

As in Sindhī so also in Paṣtō another verb is joined with شوَل, to be able, by being put in the past conjunctive participle. The termination of the past conj. participle is in Sindhī yō (Sansk. य and Prākrit इअ) and analogously in Paṣtō ai or lengthened āē, or al-ai, al-āē*). As regards the formation of the past conjunctive participle it concides with that

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strictly speaking, not the case. The verbal root forms, after the rejection of final an, the participle past (cf. §. 125, 4, note) and this is compounded with the finite verb, as proved by the Indian Prākrit idioms and the Paṣtō. That also the Infinitive may be joined with those verbs, does not speak against it.

*) The termination al-ai, al-āē has its precedent already in Sanskrit, as: निर्गत्य (निर्गम्) etc.

of the participle perfect, with the only but natural difference, that the past conjunctive participle does not undergo any change for gender or number, as little as in Sindhī.

Any verb may thus be joined in the past conj. participle with شوَل, except the derivatives, which cannot form a simple participle perfect. In the case of the intrans. derivatives a circumscription must be resorted to, where necessary, by such like expressions as: طَاقَت لَرَل to have power, تُوَان لَرَل to have power or تُوَانِيدَل, to be able. But verbs compounded with كَوَل may form a past conj. participle or the causal derivatives may form a regular participle perfect. E. g. څوک شِی پَیدَا کَوَلَیْ, who can create? (Gulsh. II, p. 29, 2). زَرْغُونَوَلَیْ شِی, he can make green.

The Pąštō uses this compound verb only in the Present, the Future, the Imperfect and Aorist; the other tenses and moods, if absolutely required, must be circumscribed, as pointed out. In the Present and Future there is no difference between intrans. and transitive (causal) verbs, both being formed in the same way.

1) The Present.

Sing.

شَم	رَسِیدَلَی, رَسِیدَلَای	زَه zah	rasēd-alai, rasēd-alāe	šam
شِی	or	تَه tah	or	š-ē
شِی	رَسِیدَیْ, رَسِیدَای	هَغَه hayah	rasēd-ai, rasēd-āē	šī

I, thou, he (she) can arrive.

Plur.

شُو	رَسِيدَلَىْ, رَسِيدَلَاىِ	مُوږ mūž	rasēd-alai, rasēd-alāē	šū
شَئِى	or	تَاسِى tāse	or	šaī
شِى	رَسِيدَىْ, رَسِيدَاىِ	هَغَه haγah	rasēd-ai, rasēd-āē	sī

We, you, they can arrive.

2) The Future.

Sing.

*) شَم (etc.) زَه بَه رَسِيدَلَىْ zah bah rasēd-alai (etc.) šam, I shall be able to arrive etc. (like the Present).

څوک لَه زمَکِى وَ آسمَان وَتَه خَتَىْ شِى

دَه غِيسَى لَرَه وَرْکَړَى دَا مَقَان دَىْ

څوک لَه خُدَاىِ سَرَه خَبَرِى شِى کَوَلَى

دَه مُوسَى مُشَرَّف کَړَى پَه دَا شَان دَىْ

Who can ascend from earth to heaven? this place he has given to Jesus.

Who can speak with God? with this dignity he has honoured Moses. Rah'mān (Gulsh. II, p. 29, 2).

کَه څَه وُ خُورِى لَکَه زَهر پَه خَورِيږِى

نَه خوَرَاىِ شِى نَه څَه څښَاىِ شِى پَه پِيرِى کښِى

If thou eatest anything, thou art pained as by poison; thou canst not eat, thou canst not drink anything in old age. Rah'mān. (Gulsh. II, p. 20, 2.)

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*) In the Future the Subjunctive prefix وُ is not used, the verb being composite.

خان ایمان سپارلای بویه و هغه ته

چه ئی حکم جاری شوی پر هرچا دی

Soul and faith must be entrusted to him, whose order has become binding on every one. Rah'mān (Gulsh. II, p. 20,. 2).

د مردانو په معراج به ورتلی نه شی

که د سعیی کوتاهی لری په زړه کښی

At the ascension of the dead he will not be able to go, if he have littleness of effort in his heart. *Xušh'āl* (Gulsh. II, p. 69, 3).

3) The Imperfect.

4) The Aorist.

Both tenses coincide, the prefix و not being used with the Aorist. Intransitive verbs are constructed personally, but transitive (causal), as noticed already, passively, the agent being put in the Instrumental; we must therefore consider both separately.

a) Intransitive verbs.

Sing.

شوم	رسیدلی, رسیدلای	زه zah	rasēdalai, rasēdalāe	švam
شوی	or	ته tah	or	švē
شه	رسیدی رسیدای	هغه m. haγah	rasēdai, rasēdāe	šąh
شوه		هغه f. haγah		švăh

I, thou, he, she could arrive.

Plur.

شوو (etc.) مور رسیدلی mūž rasēdalai (etc.) švū

شوئِی	رَسِیدَلَی	تَاسِی	tāse	„	švaī
شوَل	„	هَغَه	m. haγah	„	švạl
شوَلِی	„	هَغَه	f. haγah	„	šval-ē

We, you, they could arrive.

تَر بَلَڕ ډوڕی وَر ڕَسِی لِرِ لِرِ رَاتلَل نِیژدِی وَرتَلَیْ نَه شوَل

Up to Balaṛ they came after him at some distance, near him they could not come. Tārīχ-i murassaȝ (Gulsh. I, p. 49).

b) Transitive and causal verbs.

It is to be noticed, that in this tense (Imperfect and Aorist) only the third person Sing. and Plural can be employed, according to the following paradigm:

Sing.

*) مِی شَه	لِیدَلَیْ, لِیدَلَایِ	هَغَه	m. haγah	līdalai, līdalāe	me šạh
	or			or	
مِی شوَه	لِیدَی, لِیدَایِ	هَغَه	f. haγah	līdai, līdāe	me švăh.

He, she could be seen by me etc.

Plur.

مِی شوَل	(etc.) هَغَه لِیدَلَیْ	m. haγah	līdalai	(etc.)	me švạl
شوَلِی „	„ هَغَه	f. haγah	„	„	„ švalē

They could be seen by me etc.

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*) Instead of مِی or مَا all the pronouns (by thee, him etc.) or any agent may of course be used.

په مینځ د قبرونو کښې اوسیده او هیڅا هغه په زنځیر هم نه شه تړلی

He remained within the tombs and by nobody he could be bound even with chains. Mark. 5, 3.

او په هغه ځای کښې ده هیڅ معجزه کړی نه شوه(*

And in that place a miracle could not be done by him. Mark 6, 5.

هغه هنر ئې چه پټ کړی وه ور ته واچاوه شاګرد ئې دفع کولی نه شوه

That artifice, which he had concealed, he brought upon him, by (his) disciple it could not be warded off**). Gulistān (Gulsh. I, p. 180).

VI. The Passive Voice.

§. 170.

The Paṣṭō is not possessed of a proper Passive voice as the Sindhī and partly the Panjābī, but it must resort to a composition in order to form a Passive. For this purpose the participle preterite and the participle perfect is employed, which are connected with the auxiliary شول and (more rarely) with کیدل, the participle agreeing with its subject in gender and number. The participle preterite (cf. §. 143) is only used in the simple tenses, i. e. in the Present, the Subjunctive Present, the Future, the Imperfect and Aorist, in the compound tenses only the participle perfect is used, which however may be equally used in the simple tenses also.

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*) The difference between this and a regular passive construction is easily seen.

**) Literally: its repulsion (دفع s. f.) could not be made by the disciple.

The Passive is distinguished from the passive construction of active and causal verbs (in the past tenses) by the absence of an agent; as soon as the agent is added, the (proper) Passive can no longer be used *). It is understood, that a Passive can only be formed from active and causal verbs.

The Imperative.

The Imperative is formed with the participle perfect or preterite and the Imperative of شوَل, as the Imperative of کیدَل is not in use. The prefix وُ is put before the participle (as also in the Subjunctive present and in the Aorist) or it may be omitted. In the Imperative of causal derivatives the prefix وُ is not admitted, if the participle perfect (compound) be used, but also when the participle preterite is used, the prefix وُ is rarely added. See the paradigm of the Passive, II. Appendix, V.

وُنیوُ(** مَه شَه یَه دوْستی دَ دُنیَا خَلق دَا بِی شَرْم بِی وَفَا بِی حَیَا خَلق

Be not caught in the friendship of the world, of the people, these shameless, faithless, impudent people. H'amīd (Gulsh. II, p. 91, 1).

چِه سُودْمَن یَه آشنَائِی دَ آشنَا نَه شِی
وُکړَه مَه شَه(*** دَا بِی سُودَه سَوْدَا یُوچ

*) The instrumentality may be expressed in the Passive by the preposition یَه (see §. 174, 6), which is also referred to animate beings, but it must not be lost sight of, that in this case the stress is laid on the instrument, by means of which any thing is done, not on the agent proper. The preposition لَه, when used with a passive verb in the Present, Subjunctive present and Future, denotes properly the agent, else it implies: from the part, from the side of; cf. §. 174, 17.

**) About the prefix وُ in connexion with مَه, see §. 171.

***) On the use of the Imperative, see §. 192.

When thou art not profited by the acquaintance of a friend, this useless, foolish bargain should not be made. H'amīd (Gulsh. II, p. 81, 1).

1) The Present.

This tense is formed by the participle perfect or preterite and the Present of the auxiliary شوَل or کیدَل, but with the participle perfect of causal derivatives only شوَل is connected, as: ټوْل کړی شم, I am collected.

چه څوک رنړا کا مساجد په چراغونه ور بخښل شی همیشه ګناهونه
د اویا زره کلونه

If one illuminate mosques with lamps, to him are always forgiven the sins of seventy thousand years. Favāid uš-šarīfāh (Gulsh. I, p. 71).

هر سړی چه په حساب کښی تیر و بیر شی
ملامت پر وایه کیږی لوړ په لوړ

Every man, who in the account is unscrupulous, on him blame is pronounced in every direction. Rah'māu (Gulsh. II, p. 17, 3).

زیرمه د قیامت کړه بابو جان د دنیا ساعت په هر حال تیراوه شی

Make provision for the resurrection, o Bābū Jān! the hour (time) of the world is passed in every state (a man may be in).
Bābū Jān, (Gulsh. I, p. 121).

2) The Subjunctive of the Present.

In this mood only the auxiliary شوَل is employed, as there is no Subjunctive of کیدَل (§. 164). The prefix و is put before the participle, but when the participle perfect of causal derivatives is used, the prefix و is prohibited.

په خوا تر دا هم کاهی دا هسی معامله شوی ده چه پند لخی واخست شی

Also before this now and then such an event took place, in order that advice should be taken from it. Kalīlah ō Damanah (Gulsh. I, p. 84).

3) The Future.

In this tense شوَل and کیدَل may be used with the participle perfect and preterite, but with the participle perfect of causal derivatives only شوَل is connected. The prefix وُ may be optionally used or omitted (cf. 163, 3) in the Future. (About کیدَل see §. 164).

چه دا لار ستا د تلو په سر وُ رسی کل د مراد به ستا په سر کښیښو شی

When this way may arrive at the end of thy travelling, the flower of (thy) desire will be put on thy head. Kalīlah ō Damanah (Gulsh. I, p. 96).

لږ څه به ئی له انساب په دی محل کښی وُ کښل شی

Some little (Pl.) will be written in this place on their genealogy. Tārīχ-i muraṣṣaʿ (Gulsh. I, p. 36).

هر څوک چه له دی فانی نفس وابستگی کا

نه به شی تړلی په زنځیر سره هوا

Every one, who puts dependance on this transitory breath, (he shall know): not is the wind bound with a chain. Rahʿmān. (Gulsh. II, p. 5, 2).

4) The Imperfect.

This tense is formed with the participle perfect or preterite and with the auxiliaries شوَل or کیدَل; with the participle perfect of causal derivatives only شوَل is connected.

دَ لَیلَی یَه عِشْق کښی عَسی مُبْتَلَا شَه

چِه یَه ژَبَه ئی نُوم کَفَلَیْ دَ لَیلَی شَه

In the love of Lailā he was so much captivated, that on his tongue the name of Lailā was written. Bahrām V. 471.

5) The habitual Imperfect.

This tense is formed in the same way as the Imperfect, only the particle بَه bah being added, which usually precedes the participle, but may also follow it (or even the auxiliary).

مَلَامَت بَه یَه مَا څَه لَرَه وَایَه شَه کَه دَ تَا دَ دِلبَرَئی څوک خَبَر وِی

Why would a blame be pronounced on me, if any one would know thy heart-ravishing? Rah'mān (Gulsh. II, p. 27, 2).

6) The Conditional (Optative) of the Imperfect.

In this mood only شوَل is used, as from کیدَل no Conditional is formed; e. g. رَه شَرَلَیْ شوَیْ or: زَه شَاړَه شوَی, (if) I would be repulsed.

7) The Aorist.

In this tense the prefix وُ is put before the participle perfect or preterite. As from کیدَل kēd-ạl no Aorist is formed, only شوَل can be used as auxiliary. The causal derivatives generally use in the Aorist the participle perfect, with which the prefix وُ cannot be connected, the verb being composite*), but the primitive causals may optionally employ the participle perfect or preterite, with the prefix وُ.

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*) The Aorist may therefore outwardly coincide with the Imperfect.

اَحْدَاد پَه اِهْتِمَام دَ مورچَه بَنْدَئِی لَه یَوِی مورچِی بَلِی وَتَه تَه پَه ټوپَک
وُ وِیشت شَه وُ مَړ؛

Ah'dād went at the inspection of the erection of batteries from one battery to another; he was hit by a musket (ball) and died.
Tārīχ-i muraṣṣaʿ (Gulsh. I, p. 33).

هَغَه چِه پَه آغزو وُکَرَل شوه دَا دِی چِه کَلَام وَاورِی اَو وَسْوَاس دَ دُنِیَا
اَو فَرِیب دَ دَولَت ئِی لَاندِی کړِی

Those who were sown amongst the thorns, are these, who hear the word and the temptation of the world and the deceit of wealth puts them down. Matth. 13, 22.

دَا څُو قِصّی چِه بَیَان شوِی پَه دَا کِتَاب کښِی هَم وُ کښِی شوِی

These few stories, which were related, were also written in this book. Kalīlah ō Damanah (Gulsh. I, p. 91).

8) The habitual Aorist.

This tense is formed by adding to the Aorist the particle پَه, which may either be put before the prefix وُ (separated also by one or more words from it), or after the participle, preceding (and occasionally following) the auxiliary.

9) The Perfect.

In the Perfect and the following tenses and moods only the participle perfect is employed in connexion with the auxiliary شوَل (شَوَی یَم etc.). In the Perfect (and also in the Pluperfect) however شَوَی is often omitted, so that it outwardly coincides with the Perfect of trans. verbs (§. 155); this is the case, when the Perfect is to be represented as continuing in its action to the Present.

وَیلَیْ شَوَی دَیْ چِه سَر دَ حَیوَانَانوْ مَرَیْ دَیْ اَوْ کَمتَرِین دَ جَانوَرانوْ خَر

It has been said, that the head of the animals is the lion and that the lowest of the beasts is the ass. Gulistān (Gulsh. I, p. 174).

دَا خِیرِنِی دَ عَمَلُونْ خَمَا نَه دَه چِه یَه کښِی کښِلِی عَمَلُونَه خَمَا نَه دِی

This is not the scrip of our actions, as our actions are not written on it. Favāid uš-šarīšāh (Gulsh. I, p. 58).

10) The Subjunctive of the Perfect.

This mood is only used in the third person Sing. and Plur., as in the Active.

11) The Pluperfect.

This tense is formed by the participle perfect and the Pluperfect of شوَل, i. e. شَوَی وُم etc.

ځَکَه چِه ډېر ځَلَه یَه زوْلَنوْ اَو یَه زَنځِیر تَړَلَیْ شَوَی وُه اَو زَنځِیر بَه ئِی شلاَوُه اَو زوْلَنِی بَه ئِی مَاتِی کړِی

For he had often been bound with fetters and with a chain, and the chain used be torn asunder by him and the fetters used to be broken by him. Mark 5, 4.

12) The Subjunctive of the Pluperfect.

This mood is formed by adding the prefix بَه to the Pluperfect, which either precedes the participle or follows the same, preceding immediately the auxiliary وُم, as: زَه بَه شَړَلَی شَوَی وُم or: زَه شَړَلَیْ شَوَی بَه وُم, I would have been repulsed.

13) The Conditional (Optative) of the Pluperfect.

This mood is formed by the participle perfect and the Conditional of the Pluperfect of شوَل, as: زَه شَړَلَی شَوَی وَی, (if) I had been repulsed, or: would that I had been repulsed!

14) The past Future.

This tense is formed by the participle perfect and the past future of شوَل, i. e. بَه شَوَی یَم etc.; the prefix بَه generally precedes the participle but may also follow it, preceding immediately the auxiliary یَم, as: زَه بَه شَړَلَی شَوَی یَم or: زَه شَړَلَی شَوَی بَه یَم, I will (= may) have been repulsed.

دَا عَطَر بَه زِیَات لَه دړی سَوَه دِینَارُو بَه خَړخ شَوَی وِی اَو غَرِیبَانُو تَه بَه وَرْ کَړِی شَوِی وُو

This perfume will (may) have been sold for more than three hundred Dīnārs and they (the Dīnārs) would (then) have been given to the poor. Mark, 14, 5.

§. 171.

The position of the negative adverbs نَه and مَه with the verb.

As the position of these two negative adverbs is very important for the conjugation of the verb, we must attend to it more closely. With the Imperative only the prohibitive negative مَه is used, which must always precede the verb; the prefix وُ is in this case usually omitted, but مَه may also (though rarely) follow it. With the Imperative of the Passive مَه always precedes the

auxiliary*) and the prefix وُ, which always precedes the participle, may therefore be retained. Else مَه is only employed before the Subjunctive of the Present, and before the Optative (Conditional) of the Imperfect and Pluperfect, mostly in connexion with the interjection کَاشکی, would that!

نَارَوَا آوَاز مَه آوَرَه بِي هُودَه پَه خُلَه مَه وَايَه بَابُو جَانَ هَمَه قَدِيم آشنَا وُ مَه بَاسَه لَه رَايَه

Do not hear an improper voice, do not talk with the mouth useless (things); o Bābū Jān, do not eject that old friend from (thy) thought! Bābū Jān (Gulsh. I, p. 122).

When the negative adverb نَه 'not' is connected with the Present, it always follows the personal pronoun or demonstrative, as: زَه نَه کړَم, I do not; but when نَه—نَه, neither — nor, is used in coordinate sentences, it is put at the beginning of the sentence, as:

نَه بَه زَه دَ نَاخَلَف گُنَاه مُعَاف کړَم

نَه بَه خُدَاي دَ عَزَازِيل گُنَاه مُعَاف کَا

Neither shall I forgive the sin of the degenerate, nor will God forgive the sin of ʿAzāzīl (the devil).

When the verb is compounded with a separable prefix (§. 119), the negation نَه is placed between the prefix and the verbal root, as: رَا نَه لَحَم, I do not come; but this is not a strict rule, for it may be said: نَه کښِينَم, I do not sit, and: کښِی نَه نَم. In the Passive the negation نَه must always be put before the auxiliary (finite verb), as: لِيدَه نَه شِی, he is not seen.

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*) This is throughout the case with every compound verb, as: مَات مَه کړَه (from مَاتَوَل), غَلَط مَه شَه (from غَلَطِيدَل).

In the Subjunctive of the Present the negation نَه (مَه) always follows the prefix وُ, as: وُ نَه وَائِی, he may not speak. But if the verb be compounded with a prefix (or noun), نَه is placed between the prefix (or noun) and the verbal root, as in the Present (Indicative), because in these cases the prefix وُ is not admitted in the Subjunctive, as: رَا نَه شِی, he may not come, مَات نَه شِی, it may not be broken.

When نَه — نَه signifies neither — nor, it is put before the prefix وُ (or the compound verb), because not a single nember of the sentence, but the whole sentence is negatived. When in the III. pers. Sing. or Plural the prefix دِ be used (with or without the prefix وُ), the negation نَه always follows it (or both, دِ and وُ), as: دِ نَه کَا, he should not do, دَا دِ وُ نَه شِی, this should not be (or be done).

چِه نَه وُخُورِی نَه ئِی وَرکِړِی مَه ئِی وِینِی

کَه یَه کَنْج بَاندِ یَه څِیر دَ مَار کښِینِی

Who does not eat it nor give it, do not look at him, though he sit like a snake upon a treasure. H'amīd (Gulsh. II, p. 102, 3).

In the Future the negation نَه precedes likewise the verb and the prefixes بَه or وُ بَه (بَه وُ) are placed before it. When the verb is compounded with a separable prefix (or noun), the negation نَه is placed between the prefix (or the long syllable cut off from the root, §. 133) or the noun and the verbal root, as in the Present, as: بَه وَا نَه خْلَم, I shall not take (from آخِسْتَل), بَه کښِی نَه نَم, I shall not sit, بَه مَات نَه کړَم, I shall not break.

هَغَه وَقْت چِه تَنِسْتَه دَ سَاه پُودَه شِی نُور مَاکُو بَه پِر وَا نَه چَوِی جوْلَاه

At that time, when the web (of the loom) of the breath turns rotten, the weaver will not throw upon it his shuttle. Bābū Jān (Gulsh. I, p. 124).

In the Imperfect, the habitual Imperfect, the Aorist and the habitual Aorist the negation نَه is placed immediately before the verb or between the verbal root and the separable prefix or the particle بَه and the prefix وُ, as: کښی نَه نَاست, he did not sit down, رَا ئی نَه وۆر, he did not bring it; وُ ئی نَه کړ, he did not do it; بَه رَا نَه غَیْ, he did not use to come.

In the tenses compounded with an auxiliary (Perfect etc.) the negation نَه is always immediately put before the auxiliary, may the participle precede or follow it, as: رَاغلَی نَه یَم, I am not come or: نَه یَم رَاغلَیْ. The same is to be remarked of the Passive, where the negation نَه must always precede the finite verb, as: لِیدَلَیْ شَوَیْ نَه یَم, I have not been seen, بَه لِیدَلَیْ شَوَیْ نَه وِی, he will (may) not have been seen.

VII. Section.

Adverbs, Prepositions, Postpositions, Conjunctions, Interjections.

§. 172.

1) The Adverb.

The Paṣṭō forms no proper adverb, but the adjective is at the same time used in an adverbial sense; it remains either in the Sing. masc., if not referred to a particular subject or object, or, if the subject or object be mentioned, it agrees with them in gender and number. When an adjective nearer definer another adjective in an adverbial sense, it must agree with it in gender, number and case.

هَمیشَه لَکَه لَالَه وِینِی دَ زړَه خُورَم زَه خَوَاجَه مُحَمَّد څَرکَند ژَړَلَی نَه شَم

I always eat the blood of the heart, like the tulip; I Xavājah Muh'ammad cannot openly wail. Xavājah Muh'ammad (Gulsh. II, p. 115, 1).

پَه لَاس ئِی بِیړَئِی کلَکَه وُ نِیوَه پَه کوښَه کِینَاست آرَام ئِی وُ نِیوُه

He seized the boat firmly with his hand, sat in a corner and was quiet. Gulistān (Gulsh. I, p. 162).

دَا پَه حُسن ډیرَه ډیرَه ښَایِستَه دَه زړَه مِی څَکَه خَلَه کَاندِ بِی تَرتِیبَ

By her beauty she is very, very graceful; therefore she distracts my heart and confuses it. Ah'mad Shāh (Gulsh. II, p. 203, 2).

څَه یَلَه یَلَه وَئِیړِی سَر مَغرَنَ وَلِی نَه غوَاړِی لَه خُدَایَه آمُرزَنَ

What talkest thou without restraint, o babbler! why doest thou not ask forgiveness from God? H'amīd (Gulsh. II, p. 97, 3).

The sense of an adverb is now and then expressed by the Feminine Sing. of the adjective with the preposition پَه, in, by, as: پَه پُټَه, secretly (in secret); in the same sense the Masculine Sing. of the adjective is also used, as: پَه څِیر, alike to (ستَا پَه څِیر, like thou), پَه لَغَت, quickly; a similar adverbial formation is سَم سَره or سَرَه سَم, equally, in the same manner.

څُو لَه نَس سَرَه وُ نَه دَرِی پَه کلَکَه

پَه نَرمِی بَه کَلَه خَلَاص شِی لَه اُوزبَک

How long wilt thou not stand hardly*) with thy belly? with mildness wilt thou ever get away from the Uzbak? H'amīd (Gulsh. II, p. 95, 2).

پَه بِیوُرَه مِی دَر تَه وُ وِ دَرسَت عَمَل پَه دَا تَدبِیر کړ

I have told thee plainly: do the whole work after this scheme. Mīrzā Xān Anṣārī (Gulsh. II, p. 123, 2).

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*) The sense is: how long doest thou not stand on severe terms with thy belly?

Substantives also with postpositions or prepositions are used adverbially, as: لَه خَرْمی (from خَرْمَه), altogether, throughout, لَه خَایَه, throughout, لَه سَرَه or تَرسَرَ throughout, wholly; پَه خوا, before, especially in such compositions, as: وَار پَه وَار, continually, in succession, شَا پَه شَا, back on back; تَخَامَخ (Pers.), face to face. But also without prepositions or postpositions many substantives, especially those denoting place, time, manner, when accompanied by a demonstrative or adjective, are employed with an adverbial signification, as: دَغَه خوا, here (this side), دَا شَان, thus, is this manner, هَغَه وَقت, then (at that time), هَره وَرځ, daily (every day).

§. 173.

The Paṣtō possesses only a small number of proper adverbs, as: بِيدُو bēdū, exactly, تَرَئِي tarāī, secretly, تَل tal, always, ever زَر zar (or زِر zir), quickly, سَره sarah, together, گُنده gunde, perhaps, لَکَه lakah, like, نَاخَايَه nāṯāpah, suddenly, unawares, وَلی valē, why? وړو vrō, slowly, هَدُو haḍō, at all, قَسی thus, in this manner.

The adverbs may also take to themselves prepositions and postpositions, like other nouns, e. g. پَه وړو, slowly. This is especially the case, when the adverb is repeated with a preposition, as: زِر تَر زِره, quicker than quick = all at once; تَل تَر تَلَه, ever to ever = continually; some adverbs may even be put in the Plural, as: تَل تَر تَلُو, continually.

We let here follow a survey of the most common adverbs of place and time:

a) Adverbs of place.

بَانْدِ bānde, on, upon.

بَهَر bahar, outside.

بِيَارتَه biārtah, back, backwards, again.

پَوْرِ pōre, up to, till, over.

پَوْرِ اُوْرِ pōre ōre, right through.

پَوْرتَه pōrtah, above, on, upon.

چَاپِيرَه čāpērah, round about.

چَرِ čare
چَرْتَه čartah } , where?

بَل چَرْتَه bal čartah, somewhere else.

هَر چَرْتَه har čartah, every where.

هِيچَچَرْتَه hīčartah, no where.

دَلِ dale,
دَلْتَه daltah } here.

دَلْتَه — هَلْتَه daltah — haltah, here and there.

دَنَنَه dananah, within.

شِكَتَه škatah, below.

لَانْدِ lānde, below.

لَانْدِ بَانْدِ lande bānde, topsy turvy.

لِر lire, far.

نِوِدی nižde, near.

نَنَه nanah, within.

وَرَا varā
وَرَایه varāyah } far.

وِرِستۆ vrustō, behind, after.

وِرَاند vṛānde,
دَوْرَاند davṛānde } before, ahead, in front.

هَلتَه haltah, there.

هُور hūre
هُورتَه hōrtah } there.

هِیستَه hīstah, here.

b) Adverbs of time.

آخِر āχir, at last, finally. (Arab.)

اُوس ōs, now.

تَر اُوس پُور tār ōsa pōre, until now.

بَارَایه bārāyah, last night.

بَرْبَر barbar, often, repeatedly.

بِیَا biā, again.

پَرُون parūn, yesterday.

پَس pas, after.

تَل tal
تَر تَلَه tar talah
تَل تَر تَلَه tal tar talah
تَل تَه تَلَه tal tah talah
} always; continually.

چَرِ čare, at any time; ever.

چَرِ چَرِ čare čare, now and then.

هِيچَرِ hīčare, never.

صَبَا s̱abā, to-morow.

بَل صَبَا bạl s̱abā, after to-morrow.

كَلَه kalah, when? ever, any time.

كَلَه كَلَه kalah kalah, now and then.

تَر كَلَه پوْرِ tar kalah pōre, till how long?

هَر كَلَه har kalah, at any time; ever.

هِيڅ كَلَه hīč kalah, never.

نَن nan, to-day.

هَالَه hālah, then.

هَمِيشَه hamēšah always (Pers.).

§. 174.

2) Prepositions and Postpositions.

The Pạṣṭō has only a few proper prepositions and postpositions; the mort important of them, which are employed in making up the cases, have already been mentioned in §. 65, so

that we may pass them here. But besides those the Paṣṭō uses also a number of adverbs, which take the place of prepositions and postpositions and participate in their construction. Other adverbs again may take to themselves a preposition or postposition, according to their signification, as: په ورستو د کور, behind the house, په نږدې د کور, near the house or: کور ته نږدې, لرې له کور, far from the house, چاپېره تر ملا, round the loins, دوړاند تر هغو ورځو, before those days.

Substantives (and partly also adjectives), which, in connexion with a preposition or postposition, are used adverbially, are generally constructed with the prefix of the Genitive, as: په دود د, په څېر د, 'after the manner of', 'like', though, when the sense requires it, other prefixes or postfixes may also be used, as: په خوا تر ملامت, before the blame.

We let here follow a survey of the most common prepositions and postpositions, most of which are originally adverbs.

1) بې bē, without (Pers. بِی, Sansk. वि).

When a noun ends in a consonant, a (or ah) is added to it (cf. §. 65, 6) a) as: بې شرم be šarma, without shame. Other nouns in the Sing. or Plural are put in the Formative*).

خوبروئی بې دلبری په کار نه ده لکه ونه بې میوه په پانړو کور

Beauty without the beloved is of no use, like a tree not having fruits, (but) thick with leaves. Rah'mān (Gulsh. II, p. 16, 2).

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*) When بې with a substantive forms a so-called Bahuvrīhi or possessive adjective (cf. §. 38, 4 d), it does not influence the termination of the noun, because it is no longer a preposition, e. g. بې غم be γama, without care, but بې غم be γam, adjective, not having care, free from care.

بې لَه — نَه be lah — nah, except, without (or only بې — لَه).

زَه رَحْمَان بې لَه خپَلَه يَار نوْر څَه نَه غوَاړم

كَه قَبُولَه شِي دَ خُدَاي پَه دَر دُعَا ځمَا

I Rah'mān desire nothing else except my friend,
If my prayer be accepted at the gate of God.
Rah'mān (Gulsh. II, p. 4, 1).

Instead of بې — لَه now and then also بې — نَه is met with (نَه the postfix of the Ablative), as:

بې طُوطِي نَه قَفَس هِيڅ نَه دَيْ بَاوَر كړَه

رُوح پَه مِثل دَ طُوطِي دَيْ تَن قَفَس

Without the parrot the cage is nothing, be sure of it,
The spirit is like the parrot, the body the cage.

Instead of بې — لَه the Xaṭaks use frequently also بې — دِ (or بې — دَ), دِ or دَ being used and constructed in the same way as لَه, e. g.

بې دَ يَار دِ رَنړَا مَخَه گُمَان مَه كړَه

چِه خُوشحَال بَه پَه بَل مَخ شِي شَكِيبَا

Do not fancy, that Xušh'āl will be patient with another face, except the bright face of the friend. Xušh'āl (Gulsh. II, 33, 1).

2) بَاندِ bānde, on, upon (adv.).

By itself بَاندِ is only used with the pronominal Formatives وَر, دَر, رَا, otherwise it usually takes to itself the preposition پَه (see پَه — بَاندِ).

چِه آشنَا دَر بَاندِ پِيښ شِي لوْي هِمَّت كړَه

چِه دِ جوْړ دَيْ دَا پِنځَه ورَځ مِزَاج

When a friend calls on thee, show great magnanimity, as thy constitution is vigorous these five days. Xavājah Muh'ammad (Gulsh. II, p. 108, 1).

3) پُر par, on, upon (Pers. بَر, Sansk. उपरि)

As regards its signification and construction it quite agrees with پَه, but is not so much in use as this latter preposition.

تَه دَرِيَاب ئِي پَر مَوجُونُو بَهِيدَلَيْ

هِيچَا وُ نَه څكَه يَوَه كُوتَه لَه دَرِيَابَ

Thou art an ocean flowing upon waves, (but) nobody has drunk a mouthful from the ocean. Xavājah Muh'ammad (Gulsh. II, p. 105, 2).

4) پَس pas, پَسِي pase, after (adv.).

The form پَس by itself is only used in the phrase: هَغَه پَس or دَغَه پَس, after that (this), otherwise پَس takes to itself the Ablative prefix لَه, لَه — پَس or پَس — لَه, as: لَه هَغَه پَس or پَس لَه هَغَه, after that.

With the pronominal Formatives وَر, دَر, رَا always the form پَسِ pase is used, as: رَا پَسِ after me*). پَسِ may also take to itself the Genitive prefix دَ, as: دَ دِي پَسِ, after this. To be noticed is the expression پَسِي شَا behind (one's) back. پَسِي is frequently connected with the prefix پَه, پَسِي — پَه, see under پَه.

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*) پَسِي may also be compounded with the pronominal suffix ئِي, so that پَسِي may signify: after him, her, them.

پَس لَه دوَه دړی ورځو ښکار تَه رَوان شَه

After two (or) three days he went out to hunt.
Tarīχ-i murassas (Gulsh. I, p. 48).

5) پوْرِ pōre, up to; on; over, beyond, across. (adv.).

پوْرِ by itself is only used with the pronominal Formatives وَر, دَر, رَا. When رَا پوْرِ is used as an adverb (on this side), it is usually followed by the preposition پَه, رَا پوْرِ پَه (literally: on this side on). With the Genitive prefix پوْرِ signifies: beyond, as: پوْرِ دَ لَنْدِی, beyond (on the other side) of the Kābul river. پوْرِ is frequently connected with the preposition پَه, پوْرِ — پَه, see under پَه.

دَ هوْسَئِی پَه ښکَر بَرَات دَ وَصْل وُه شَه

چِه رَا پوْرِ پَه نَدِی دَ نَرْبَدَا شوَم

The assignment of meeting was put on the horn*) of an antilope, when I had gone on this side of the river Narbadā. Ašraf χān (Gulsh. II, p. 159).

بِیَا لَه پِیغوْرَه دَ دُښْمَنَانوْ اَندِیښَنَه وُکړَم چِه رَا پوْرِ بَه خَنْدَا کَا

Further I would dread the taunting of my enemies, that they will laugh at (on) me. Gulistān (Gulsh. I, p. 168).

6) پَه pah, in, on, upon; by, with, on account of (Pers. بَه, Pārsī pa).

This preposition has a variety of meanings; on its construction see §. 65, 7. The usual signification of پَه is: in, at, on, as:

*) I. e ad calendas graecas.

دَبِهْتَرْوْ يَه ځَاي مَه كښِينَه كِهْتَرَه دَ رِيښَمْوْ يَه لِرخ مَه پلْوَرَه وَرَئِي

O inferior one, do not sit in the place of the better ones! do not sell wool at the rate of silk! H'amīd (Gulsh. II, p. 102, 2).

يَه further signifies: by, with (denoting the thing or instrument, with or by which any thing is done), as:

جَنگيَالَيْ يَه خپَلْوْ وِينْوْ بَازِي كَاندِ

يَا مِي فَتحَ يَا يَه تُورْوْ بَه وَرْژَه شَم

The hero plays with his own blood; either I am victorious or I shall be cut to pieces by the swords. Gulistān (Gulsh. I, p. 155).

رُوند بِهتَر دَيْ چِه څَه نَه وِينِي يَه سترگوْ

نَه چِه سترگِي يَه پرَدِي حَرْم كَا وَا

A blind one is better, who sees nothing with his eyes, not he who (= than he, who) opens his eyes on another harem. Rah'mān (Gulsh. II, p. 6).

چِه ئِي وُلِي زَرْغُونِي شِي سَتَه لوْيَه

يَه څوْ كَسَ بَه وُښكِي شِي رَا تَه وَا يَه

When its roots grow strong, its trunk great, by how many men will it (the tree) be pulled out? tell me! Gulistān (Gulsh. I, p. 157).

يَه may denote the direction, as: يَه غرَّه خَتَل, to ascend on a mountain, يَه كوْر نَنَوَتَل, to enter a house, يَه كَلِي رَاتَلَل, to come to a village.

With the verbs: to consider, to take for, to exchange for, يَه must be variously translated by: as, for etc., as: خوَارِي يَه خوَارِي گَنړَل, to consider wretchedness as wretchedness; يَه گُل نِيوَل, to take for a rose; يَه مِنَّت وَرْكَوَل, to give as a favour.

دَ حَمِيد دَ نِيستَيِ وِيَار مَه كړَه زَرْدَارَه

دَر بَه نَه كړَم دَا شَړَئِي پَه دَغَه شَال

O money-man, do not pride thyself on the nullity of H'amīd! I shall not give thee this blanket for that shawl. H'amīd (Gulsh. II, p. 97, 2).

In a similar way پَه must be translated in the following verse:

كَه سَړِي پَه اَصل يَوْ دِي فَرَق ئِي پِير دَيْ

يَوْ پَه يَوَه دَيْ يَوْ پَه سِلَه يَوْ پَه زَرْ

Though men are by origin one, their difference is great: one goes for one, one for hundreds, one for thousands. ʒAbd-ul-qādir χān (Gulsh. II, p. 191, 2).

پَه must also be translated by: for, on account of, as:

پَه بَد بَدَان يَادِيږِي

The wicked are remembered on account of the wicked (thing, they have done). (Gulsh. II, 53, 3).

پَه حَيَا شُجَاعَت وُ كړَه شَابَاش

On account of their modesty and bravery applaud (them)! (Gulsh. II, p. 46, 3).

پَه signifies also: about, round, as: خَلْق پَه دَه پَوْل شَوَل, the people assembled round him (Gulsh. I, p. 161), or with (on), as: پَه آشنَا پِيښ شَوَل, to meet with a friend.

It is a poëtical license, if پَه is now and then used absolutely (without a following noun), as:

چِه دَ مَخ خَال ئِي پَه وَرَانِيږِي

پَر مَخ دِ نَه شِي دَ اوْښِيوْ تَل بَارَان كَد

As the mole of his face is spoiled thereby, may not always on his face a rain of tears be collected! Ah'mad Shāh (Gulsh. II, p. 206, 1).

The verbs پوهیدل, to understand, فهم کړل, to comprehend, are usually constructed with په, as: په دا نه پوهیږی, he does not understand this.

Very frequently په takes to itself another postposition or adverb, as: په — باند, on, upon, among, used in the same sense as simple په, e. g. په تا باند مین یم, I am in love with thee (Gulsh. II, p. 5, 3), چه په کلی باند راغلم, when I came to the village; په مرغو باند ئی بیامونډ شرف, he acquired eminence among the birds (Gulsh. I, p. 167).

په — پاس, on, upon, as: په سوزانو لنبو پاس, on burning flames (Gulsh. II, p. 52, 2).

په — پسی after, to (including the direction to a place), as: شوه په یار پسی ژړا ځما, my wailing was made after my friend. په کوم لوری پسی ځم, to which direction shall I go? (Gulsh. II, p. 51, 3); په غم پسی ښادی ده, after grief comes joy (Gulsh. II, p. 208, 2).

په — پور, on, upon, over, as: دا میوه چه په خپل ښاخ پوری پخه شوه, this fruit, which was ripened upon its own bough; خپل عالم په نیلاب ئی پور کړ, he brought his own people over the Indus.

په — دپاس, on, upon, as: خوب کړل په سنجاب دپاس, to sleep on ermine.

په — سره, with, as: په ژړا سره, with wailing.

په — کښی in, on, upon, during, on account of, as: په جهان کښی, in the world; و به نه کړم نور نظر په جام د جم کښی, I shall not cast another glance on the cup of Jamšīd (Gulsh. II,

p. 20, 1); په پنځه ورځی ګل تازه وی, during five days the rose is blooming (Gulsh. II, p. 53, 2); په ما باندِ پیغور کا ستا په عشق کښی, they abuse me on account of thy love (= my love to thee) Gulsh. II, 54, 3.

7) تر tar, from, out, up to, on, about, as: تر وره نَنَوتَل, to enter from (= by) the gate; هرچه په زړه ورځی تر خوله ئی وباسی, whatever comes into his mind, he ejects from the mouth (Gulsh. I, 153).

تر as Ablative prefix is frequently used not only in comparative sentences, to denote the distance of one object from another, but also, where only a relative comparison is alluded to (= against, in comparison to), as:

نرئی تر ویښته ده هغه ملا

That waist is more slender than a hair.

چه تر سرو ونی هیڅ دی په هغه قد و بالا ږو

Against which (lit. before, from which) cypress trees are nothing, by that stature and tallness I swear. Xušh'āl (Gulsh. II, p. 56, 1).

هسی یار لرم ښایست ئی تر دا قیاس کړه

چه د مشک بوی ئی هیڅ دی تر کاکل

I have such a friend, guess his beauty from this, that scent of musk is nothing in comparison with his side-lock. Xušh'āl (Gulsh. II, 49, 1).

تر up to, till, as: تر اوس, till now, تر نیمی ورځی, till mid-day.

تر on, about, at, as:

مَاتَه ملَا پَه مَشَقَّت پَه مِحْنَت ښَه دَه

نَه حَرَامَه هَمیَانِی دَ چَا تَر ملَا

A waist, broken by toil and labour is good, not *) a stolen purse about one's waist. Rah'mān (Gulsh. II, p. 6).

ډلَار حُضُور تَه وُ بَلَلَه تَر خپَلَ څنګَ ئِی کښِینَوَلَه

The father called her to his presence, he seated her at his side. Yusuf and Zulaiχā (Dorn, Chrest. p. 197).

A similar signification has تَر in the expressions: تَر غَاړَه نِیَول, to seize by (on) the throat, تَر وِیښتوْ نِیوَل, to seize by the hairs.

تَر is also used in such expressions: to become a sacrifice for, to, (on) any one, to devote oneself to (on) any one etc. (just like the Sindhī तां), as:

خَار شَه دَ هَوَا دَ حِرْص خِیَال تَر قِنَاعَت

چَرَتَه مُلک دَ مِصر چَرْتَه دِه غُلَامَان

The thought of lust and covetousness be sacrificed to contentment! where is the kingdom of Egypt, where the village of the slaves? Rah'mān (Gulsh. II, 24, 1).

دَا هَمَه وَاړَه تَر سپِین پَړُونِی جَارِدِی

All these together are a sacrifice to the white mantle. Xušh'āl (Gulsh. II, p. 64, 3).

Similar expressions are: تَر سَرَ جَارِیدَل, to become a sacrifice with the head, i. e. to sacrifice one's head; تَر شَا کړَل, to throw on the back, i. e. to throw behind; تَر پښوْ پرِیوَتَل, to fall on (at) the feet.

تَر is very frequently connected with other postpositions and adverbs, as: تَر — پوْړِی tar — pōre, up to, until, against (in comparions), before, as:

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*) The words: — 'is good, not', imply a comparison: better than.

تَر خَنْدَا پۆرِی دِ هِیڅ دِی لَال وْ دُر ستَا پَه خَنْدَا وْ

Against (in comparison with) thy laughing are nothing the ruby and the pearl; by thy laughing I swear.
Xušh'āl (Gulsh. II, p. 53, 2).

هَغَه ښَه آس ئِی حَلَال کَړ چِه زَه نَه شَم تَر مِیلمه پۆرِی بِی پَت

He slaughtered that beautiful horse „that I may not become without honour before the guest". Bābū Jān (Gulsh. I, p. 131).

تَر — چَاپِیر tar-čāpēr, round about.

تَر — لَاندِ or تَر — دَلَاندِ, below, beneath, as:

چِه دَ مزَکِی مَخ ئِی لَاندِ وُه تَر حُکُمَ

رَاشَه وُکوْرَه هَغَه تَر مزَکِی لَاندِ

Under whose order the surface of the earth was, come, behold, they are under the earth. Rah'mān (Gulsh. II, 38, 3).

پرِیکَوِی تَر خپَلوْ پښوْ لَاندِ ښَاخُونَه

He cuts off the branches beneath his own feet.
H'amīd (Gulsh. II, p. 94, 3).

تَر — وړَاندِ tar — vṛānde, before, beyond, as:

تَر اُولُس وړَاندِ پَسِی وُرَغَیْ

He came behind them, before the Ulus (clan).
Tārīχ-i muraṣṣaṣ (Gulsh. I, p. 5).

چِه تَر خپَلَه حَدَّه پښَه غَزَوِی وړَاندِ

Who puts his foot beyond his own boundary.
H'amīd (Gulsh. II, p. 95, 1).

8) څَخَه ṭaχah, near to, with, from (postposition governing the Formative).

وَطَن ئِی پَانِی پَت څَخَه وَرْکَړ, he gave them a residence near Pāṇīpat (Gulsh. I, p. 35); بَه تَا څَخَه وِی, it will be with thee;

شِیرِین ځان وَر څخه درُومِی, sweet life departs from him (Gulsh. II, 24, 2).

څخه is also connected with the Genitive prefix دَ, as:

چه دَ مَا لَه رِزقَ زِیَات دَ مَا څخه وِی

اَمَانَت غُندِ ئِی بَل لَرَه سَاتَم

What may be with me more than my daily bread, I keep like a deposit for another. Xušḥāl (Gulsh. II, p. 49, 3).

څخه may also be connected with the Ablative prefix لَه and may then signify 'with or from', according to the context.

دَ مَسْنَد لِیَاقَت نَه لَرَم کَمِین یَم

لَه کَمِینوْ څخه نَاست یَه زَمِین یَم

I am not worthy to sit on the cushion, I am low; with the low ones I sit on the ground. Gulistān (Gulsh. I, 172).

یَه ضَعِیف رَعِیَّت بَاندِ رَحْمَت کَوَه

چه لَه غَلِیم قَوِی څخه زَحْمَت وُ نَه وِینِی

Be merciful to the weak subjects, that thou mayst not see affliction from a powerful enemy. Gulistān (Gulsh. I, p. 163).

9) ځِنِ ḍine, from.

ځِنِ is only used with the pronominal Formatives وَر, دَر, رَا or with the pronominal suffix ئِی, which coalesces with it. Its usual signification is 'from', 'out', as:

سَتَا یَه تَلَلوْ مِی اَرْوَاح درُومِی لَه تَنَ

یَوْ زَمَان رَا ځِنِی مَه څه دَ یَار خِیَال

By thy going my spirit goes from my body; do not go one moment from me, o thought of my friend!

ʿAbd-ul-qādir (Gulsh. II, p. 195, 2).

ځِنِ is also used, like تَر, with such like expressions, as: to sacrifice oneself to or for any, to devote oneself to or for, as:

سَرۆ مال بَه هَمَکِی ځِنِ قُرْبان کړم

زَه خَوَاجَه مُحَمَّد مُرِید دَ ښایِستَه وۆ

Head and property, all I shall sacrifice for him, I, Xavājah Muh'ammad, disciple of the beautiful ones.
Xavājah Muh'ammad (Gulsh. II, p. 117, 1).

10) دَپَارَه dapārah, on account of, for the sake of.

دَپَارَه is always constructed with the Genitive prefix دَ, as:

زِر رَا ځَه طَبِیبَ کَه نَه مرَم دَ خُدَای دَپَارَه

Come quick, o physician, for God's sake, otherwise I die.
Xušh'āl (Gulsh. II, p. 40, 2).

11) دَپَاسَه dapāsah, on, upon, above.

دَپَاسَه is usually connected with پَه or دَ, پَه—دَپَاسَه or دَ—دَپَاسَه; also with تَر, تَرْ دَپَاسَه.

کَه بِی یَارَه پَه بِسْتَر دَپَاسَه پروْت یَم

نَار وْ خَار وْ دَا بِسْتَر دِری وَارَه یَوْ دِی

If I lie on the bed without my friend,
fire and thorn and this bed, all three are one.
Rah'mān (Gulsh. II, 27, 3).

12) دَنَنَه dananah, within (adv.)

دَنَنَه always requires the prefix دَ, as:

پَه هَوَس کښی شوَه غَمْجَنَه غَم ئِی وُه دَ زړَه دَنَنَه

By desire she became afflicted, (but) her affliction was within her heart. Xusuf and Zulaiχā (Dorn, Chrest. p. 179).

13) سَرَه sarah, with, together (adv.).

سَرَه by itself is seldom used, except with the pronominal Formatives رَا, دَر and وَر, as:

دَ دُنِيَا دَوَلَت چِه مَخ کَا وَ سَرِی تَه

خَلقِی وَر سَرَه کَاندِ يَارَئِی ډِيرِی

When the wealth of the world turns its face to a man, the people make many friendships with him.

Gulistān (Gulsh. I, p. 171).

سَرَه is usually connected with other prepositions, as:

سَرَه — پَه pah — sarah, with, by.

سَرَه — دَ or لَه سَرَه with.

دَ شَمْشَتَئِی دَ يَوَه لَړم سَرَه دوْستِی وَه يَوْ دَ بَلَه ئِی سَرَه دَم دَ يَکَانَکَئِی وَاهَه

A tortoise had a friendship with a scorpion, both breathed together the breath of unanimity.

Kalīlah ō Damanaḥ (Dorn, Chrest. p. 13).

لَه اَوبَاشوْ سَرَه ئِی مُوَافِقَت وُ کَړ پَه وَقت دَ فُرْصَت ئِی وَزِير سَرَه لَه دووْ زَهْمَنوْ وُوژَی

He entered into friendship with debauchees and at a given opportunity he killed the Vazīr with his two sons.

Gulīstān (Gulsh. I, p. 158).

14) غُنْدِ (غُوندِ) γunde, like, as (Adv.).

غُنْدِ either requires the Formative of a noun or the Genitive prefix دَ, as:

دَا فَلَک کُلَال دَیْ سَازَوَل اَوْ مَاتَوَل کَا
دِیر ئِی مَا وْ تَا غُنْدِ پَیْدَا کړَل هَم فَنَا

This destiny is a potter, it practises forming and breaking; many, like me and thee, it has made and destroyed.
Rah'mān (Gulsh. II, p. 5, 2).

زَه دَ دَرْوِیزَه غُنْدِ اِیمَان ښَیَم وَ دَه تَه
دِی دَ پِیرِ رَوْښَان غُنْدِ دَ کُفر کَا تَلقِین

Like Darvēzah I show to it (the belly) the faith, this one, like Pīr-i Rauṣān, teaches infidelity. Xush'āl (Gulsh. II, p. 52, 3).

15) کَرَه karah, with (in the house of), along with.

کَرَه either requires the Formative or the Genitive prefix دَ, as:

هغه وَقت بُزُرگَان دَ کَهَنَهْوْ اَو سپِین رِیرِی دَ قَوم بُزُرگ کَاهِن کَرَه چِه
کَیَافَا نُومِیدَه ټوْل شُو

At that time the chiefs of the priests and the elders of the people assembled in the house of the High-priest, who was called Kayāfā. Matth. 26, 3.

پَه مُهْمَنْدوْ کښِی دَ مَلِک سُلطَان اَحْمَد کَرَه ئِی مَسْکَن وُ نِیوُ

He took up his abode among the Mohmands, with (in the house of) Malik Sulṭān Ah'mad. Tārīχ-i muraṣṣaṣ (Gulsh. I, p. 13).

16) لَانْدِ lānde, below, beneath (adv.), or دَ لَانْدِ da lānde.

لَانْدِ, which by itself is not much in use, requires the Formative, as: رَا لَانْدِ, below me.

چِه آخِر دِ خَایِ دَیْ ټوْرُوْ خَاوِرُوْ لَانْدِ
دَ دُنیَا پَه چَارِ مَه کړَه اِبتِهَاج

As at last thy place will be under the black earth, do not show alacrity in the business of the world!

Xavājah Muh'ammad (Gulsh. II, p. 108, 1).

لَاندِ is frequently connected with the preposition تَر, لَاندِ — تَر, see under تَر.

17) لَه, lah, from, out.

This preposition, which is chiefly used to make up the Ablative-case, has a variety of significations.

Its most common signification is 'from', 'out', as: لَه کوْرَ, from the house, لَه دَرِیچِی لِیدَل, to look out of the window.

کَه تَه وُمِری تَه بَه لَه گُنَاهُونْو خَلَاص شِی

If thou diest, thou wilt become free from sins.

Gulistān (Gulsh. I, p. 164).

Similar are the expressions: لَه حَق وَیَلوْ چُپ شوَل (Gulsh. I, 171), to be silent from telling the truth = to abstain from telling the truth; اُمِید لَه ژوَندُون پِرِیکوَل, to cut off hope from life = to give up the hope of life; وِیرِیدَل لَه, to be afraid of; لَه کَانِری یَه وِیرَه دَیْ, he is afraid of a stone; پُتَوَل لَه, to hide from.

لَه signifies 'of' 'about', in such like expressions as:

کَه څَه وَایَم لَه هِجْرَانَ وَایَم څَه لَه دِ دَرْدَ بِی دَرْمَانَ وَایَم څَه

If I say any thing, what shall I say of separation? what shall I say about that incurable pain?

Rah'mān (Gulsh. II, p. 19, 4).

لَه یَوَه مَرْدُم آزَارَه حِکَایَت شَوَی دَیْ

A story has been told of one oppressor.

Gulistān (Gulsh. I, p. 175).

لَه denotes also the ground or reason of an action (on account of, out of), as:

پِشوْ هَم دَ خَان لَه وِيرِی يَه پَرانک زغَلِی

Also the cat, out of fear for her life, dashes upon the tiger.
Gulistān (Gulsh. I, 162).

بِيَا لَه نَاخَارَتِی سِتَم کَر لَرَه وَر دُرُومَم

Out of helplessness I run again to the oppressor.
Xušh'āl (Gulsh. II, p. 51).

لَه when used with a neuter or passive verb, signifies: from the part of, from the side of, from, by, as:

لَکَه نَه شِی لَه لِيوَانوْ شُبَانِی هَسِی نَه شِی لَه ظَالِمَ سُلطَانِی

As from the part of wolves sheep-pasturing cannot be made, so from the side of a tyrant government cannot be administered *).
Gulistān (Gulsh. I, 161).

لَکَه رِيَاکَارَان کَوِی چِه لَه خَلْقوْ نَه ستَايَلِی شِی

As the hypocrites do, in order that they may be praised by men. Matth. 6, 2.

لَه**) is also used in the sense of 'with' (without following سَرَه), as:

يَه ظَاهِر لَه خَلْقَه نَاستَه يَه بَاطِن لَه يَارَه نَمَاستَه

Publicly she sat together with the people, (but) inwardly she was reclining with her friend.
Yusuf and Zulaiχā (Dorn, Chrest. p. 179).

From this signification of لَه are to be explained such expressions, as: دَک لَه full of (literally: with), مُوَافِق لَه, conformable to or with, etc. (cf. §, 184, 5).

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*) The Hindī and Hindūstānī constructs هونَا in the same way as the Paṣtō شوَل, e. g. هَم سِی نَهين هونَا, I cannot do it, literally: from my part it is not done.

**) دَ, which is often used instead of لَه, may be used also in the sense of 'with', without following سَرَه, but only in poëtry.

§. 175.

III. Conjunctions.

The conjunctions are either coordinating or subordinating; amongst them there are few proper conjunctions, the rest are adverbs supplying the place of conjunctions.

A. Coordinating conjunctions.

These are of four kinds:

1) Copulative.

اَو au,	and.
وَ va	
وْ o	

There is this difference between اَوْ, وَ and وْ o, that اَوْ and وَ connect words and sentences, وْ only single nouns.

هَم ham, also.

هَم — هَم bam — bam, as well — as.

کَلَه — کَلَه kalah-kalah	sometimes — sometimes.
گاهی — گاهی gāhe — gāhe	

نَه — نَه nah — nah, neither — nor.

دَ دُنیَا لَه سُود وْ زِیَانَ خَبَر نَه وُم

یَه دِیدَن سَرَه دِ مَسْت کَرم بِی شَرَابَ

I was not aware of the profit and loss of the world; by looking on I was made drunk by thee without wine.

Xavājah Muḥammad (Gulsh. II, p. 105, 2).

2) Disjunctive.

کَه kah
یَا yā } or.

کَه — کَه kah — kah, whether — or; either — or; the first کَه is frequently dropped.

یَا — یَا yā — yā, whether — or; either — or.

هَمَکِی پَیْغَنْبَرَان کَه اَوِلیَا وُو

دُوِی پَه مَزَکَه شَوَل نِهَان دَ مَرْگ لَه لَاسَ

All, whether they were prophets or saints, were hidden in the earth from the hand of death. *Xušh'āl* (Gulsh. II, p. 45, 2).

3) Adversative.

وَلِی valē
بَلَکِه balkeh
لِیکِن lēkin
اَمَّا ammā } but.

مَکَر magar, but (when preceded by a negation), perhaps (interrogatively); except (that).

بَاد تُند وَرِوْ بُوتِیوْ تَه زِیَان نَه رَسَوِی

مَکَر لُوْبِی وَنِی لَه بِیخَ لوَرَوِی

A sharp wind causes no damage to small shrubs, but it breaks away great trees with the root. Kalīlah ō Damanah (Gulsh. I, p. 107).

4) Conclusive.

تروْ trō, therefore.

څکَه ṭkah
سکَه skah
وَسْکَه vaskah } therefore; then.

چه قرار آرام ئی وَاړه له مَا ډوور

څکه مې پر مخ اوښې بهیږي لارِ لارِ

As he has taken from me all quiet and rest, therefore flow on my face tears in many paths.

Xavājah Muh'ammad (Gulsh. II, p. 109, 2).

§. 176.

B. Subordinating conjunctions.

These are:

1) Temporal.

چه čeh, when, as.

څو ṭō, as long as.

څو ډوړ چه ṭō pōre čeh, until.

له عِرَاق چه تَرِیَاق وَر ته رَا درومی

مَار چیچَلَیْ به دَ مَرْګ ډِیَالَه وُ شُومی

When the taryāq from ʿIrāq comes to him, the snake-bitten will drink the cup of death. Gulistān (Gulsh. I, p. 170).

څو نِیَت دَ ښه عَمل سَره جوړ نَه شِی

عِبَادَت طَاعَت ئی وَاړه دِی خِلَاف

As long as the will does not fall together with good actions, all his worship and obedience is falsehood.

Xušh'āl (Gulsh. II, p. 47, 3).

پَس لَه دِی بَه مِی نَه وِینَئِی څو ډوړی چه وُ وَائِی مُبَارَک دَیْ رَاتلُونکَیْ

پَه نُوم دَ خُدَاوَند

After this ye will not see me, until ye say: blessed is he that is coming in the name of the Lord! Matth. 23, 39.

2) Comparative.

لَکَه چِه, لَکَه lakah, lakah čeh, like, like as (corresponding to هَسِی, so).

کَنړَه ganṛah, as if (properly Imper.).

جُدَائِی دَ مَا پَه زړَه کَا هَسِی چَار
لَکَه بَازِ ئِی پَه تَارُو یَا پَه دُرَّاج کَا

Separation treats my heart so, as the falcon treats the black partridge or wood-cock. *Xušh'āl* (Gulsh. II, p. 34, 2).

خَه کړَم لَاس وُ دَسْت مِی نِشتَه قَلَنْدَر یَم
کَنړَه مَا بَه دُنیَا وُ بَازَلَه کُلّ

What shall I do? I have no hands, I am a Qalandar, as if I had lost the whole world at play. *Xušh'āl* (Gulsh. II, p. 49, 1).

3) Conditional.

کَه kah, if.

مَکَر magar, if not, except.

کَه دَ ښکُلِیوْ دَ دِیدَن مِینَه گُنَاه دَه
سکَه خُوشحَال خَټَک دَرَست عُمر جِنَایَت کَا

If love of meeting with the fair ones is sin, then *Xušh'āl*, the *Xaṭak*, commits sin all his life-long.
Xušh'āl (Gulsh. II, p. 35, 2).

زَه خَوَاجَه مُحَمَّد تَمَام پَه گُنَاه ډُوب یَم
مَکَر وُ مِی کَاږِی خُدَای لَه دِی دَرْیَاب

I *Xavājah* Muh'ammad am quite drowned in sin, if God do not draw me out from this ocean.
Xavājah Muh'ammad (Gulsh. II, p. 106, 1).

4) Concessive.

کَه kah, although.

کَه هَرْڅُوْ kah harṭō } as much as; though.
هَرْڅُوْ harṭō }

اَکَرچِه agarčeh, (اَکَرکِه agarkeh) though (Pers.).

دَ خَټَکُوْ سپِی بِهتَر تَر یُوسُفزِیُوْ

کَه خَټَک دِی هَم پَه خُوْی تَر سپِیْ بِی کَار

The dogs of the *X*aṭaks are better than the Yusufzīs, though the *X*aṭaks also are in temper more lazy than dogs.
*X*ušh'āl (Gulsh. II, 71).

کَه هَرْڅُوْ بَه خَندِیدَلَه هَم لَه شَرْمَ مُوسِیدَلَه

پَه خَنْدَا کښِی عَجَبْ وِیر شِی کَه دَانَا سَړَیْ پِر خِیر شِی

Though she used to laugh and also to smile out of modesty,
In her laughter a wonderful grief is expressed, if a wise man looks upon her. Yusuf and Zulaiχā (Dorn, Chrest. p. 217).

5) Final and Consecutive.

چِه čeh *), that, so that, in order that.

چِه نَه čeh nah, so that not, lest.

وَر شَه مَالکَه پَه بَهَا رَاوړَه چِه بَدرَسَمِی وُ نَه شِی

Go, bring salt for money, lest it become a bad custom.
Gulistān (Gulsh. I, p. 174).

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*) Instead of چِه the Persian کِه (which is etymologically identical with چِه) is also sometimes used, especially in poëtry.

6) Causal.

چه čeh, (because), as (Lat. quum, quoniam).

تر اوس کوری په سترکو تورو چه ملک ئی ونیو شاهانو نورو

Until now he looks with his black eyes, because (as) his kingdom was taken by other kings. Gulistān (Gulsh. I, p. 154).

IV. Interjections.

§. 177.

Besides the proper interjections the Paštō uses also some adverbs and substantives as interjections. The most common of them are:

آخ آخ āχ āχ
آخښ āχš
} well! well done!

آری ārē, yes.

آفرین āfarīn, well done! bravo!

ألغیاث alγiāϑ, alas!

او ō
ای ai
ایا ayā
} oh! hollo!

توبه tōbah, for shame! fy! توبه له, fy upon!

جِکی جِکی jigī jigī, o dear!

چخ čiχ
چخه čiχah
چخی čiχē
} begone! away!

خۆ χō, certainly.

خَیْر χair, well (but always with a certain restriction and therefore often in the sense of a polite negation).

دَرِیغَ darēγa (or drēγa), alas! lack-a-day!

سَخ saχ, blessed! happy! (سَخ دَ happiness of).

شَابَاس šābās, well done! bravo!

ژۆ žō, (oath) by, as: خُدَایِ ژۆ, by God; یَه تَا ژۆ, by thee (I swear by thee), or: زَه یَه تَا ژۆ, I swear by thee.

کَاشکِی kāške (or کَشکِی), would to God that!

نَه nah, no.

وَاه وَاه vāh vāh, very well! excellent!

وَایِ vāe, alas!

هَایِ hāe
هَایِ هُویِ hāe hūe } alas! woe!

هۆ hō, yes.

هَه hah, indeed, really!

هَیْ هَیْ hai hai, alas! dear!

زَه خَوَاجَه مُحَمَّد مرَم غِلَاچ مِی کَانرَئِی

جِکِی جِکِی طَبِیبَانْ اَلغِیَاث

I *X*avājah Muh'ammad die, give me a medicine, o ye dear physicians! alas! *X*avājah Muh'ammad (Gulsh. II, p. 107, 2).

سَخ دَ عَارِفَانْ چِه دَ یَار یَه یَاد مَشْغُول دِی

Happy are the knowing ones (= Ṣūfīs), who are occupied with the remembrance of their friend. Idem. (Gulsh. II, p. 118, 2).

چه تر ځان په تا مین یم زه خوشحال خټک وو

That I love thee more than myself, I *Xušh'āl*, the *Xaṭak*, swear it.

The Syntax.

We divide the Syntax into two parts, the analytical and synthetical. The analytical part describes the use and construction of the several members of a sentence, the synthetical their conjunction to a sentence or sentences.

I. The Analytical part.

I. The noun.

§. 178.

1) On the noun generally.

The Paṣṭō is possessed neither of a definite nor indefinite article and the noun may therefore be, according to its position in the sentence, definite or indefinite; only proper names or such specific nouns, as sun, moon etc. are definite by themselves. If a generic noun is to be rendered indefinite, the numeral adjective یَوْ 'one' is put before it, as: یَوْ سَړی a man (who is not nearer described or mentioned before).

یَوْ بادشاه په کښتی کښی ناست وه یَوْ مرئی عَجَمی هم ور سره په خدمت حاضر وه

One king sat in a boat, a Persian slave also was present with him in his service.

§. 179.

2) On the use of the gender.

The Pąštō uses only two genders, the masculine and feminine. With reference to the use of these genders it is to be noticed:

1) Substantives, which denote inanimate objects, often use both genders; in this case the masculine implies the idea of greatness, the feminine that of smallness of the object, as: ډَنډ ḍanḍ m., a (large) pond, ډَنډَه ḍanḍăh, f., a (somewhat smaller) pond.

2) With reference to the lower species of animals the feminine is often used to express the generic idea, as: پِشوْ s. f., cat (generally), کَوْتَرَه kautarăh, s. f., pigeon, بِیږوْ bīzō, s. f., monkey.

3) The masculine of adjectives and participles is often used in the sense of a neuter (or impersonally).

دَا لُحوَانِی دَه چه څه آرِوی یَا ئِی وِینِی

نَه لِیدَه نَه آرِیدَه شِی یَه پِیرِی کښِی

It is youth, where thou hearest and seeest something, it is not heard nor seen (= one cannot hear etc.) in old age.
Rah'mān (Gulsh. II, p. 20, 2).

The adjective in the masculine (= neuter) may therefore, like a substantive, subordinate another noun, as:

آمَدْ شُد ئِی تَر صَبَا هَم کَرَنْدَیْ دَیْ

تَجْرِبَه مِی کړَه دَ دَوْر گَرم وْ سَرْد

Their coming and going is swifter than the morning breeze; I have experienced the warm and cold of the time. Ašraf χān (Gulsh. II, p. 155, 2).

Also the Plural of masc. adjectives is now and then used in the sense of a neuter, especially when a plurality is implied, as:

مُهَيّا وَر تَه هَر څه وُو چه دَ دَه وُو دَ بَل نَه وُو

All was prepared for him, what he had, another had not.
Yusuf and Zulaiχā (Dorn, p. 174).

تَر صُورَتَ ئِی دَ سِيرَت خُوبِی اَفْضَل دَه

تَر ظَاهِرَ ئِی دَ بَاطِن خوَاوَه بِسيَار دِی

The beauty of her conduct is more excellent than that of her body, the sweet (things) of (her) heart are more than those of (her) appearance (= body). Xušh'āl (Gulsh. II, p. 84, 3).

4) Also the feminine of adjectives and participles, as well in the Singular as in the Plural, is used in the sense of a neuter, in which case چَار (or Plur. چَارِ), thing, affair is to be supplied.

وُ ئِی وَيَل يَه مَا لَازِمَه دَه چه لَه تَا نَه بَپْتِسْمَا مُومَم اَو تَه مَا لَه رَاځِی

He said, it is necessary for me, that I obtain baptism from thee, and thou comest to me. Matth. 3, 14.

نَادَانَان بِی غَمَه خُوب يَه فَرَاغَت کَا

يَه هُوشِيَارُو بَاندِ رَاشِی صِل دُشوَارِ

The ignorant sleep without grief in rest, on the intelligent come hundred difficult (affairs). Xušh'āl (Gulsh. II, p. 43, 1).

دَ خَانَ سَرَه ئِی هَم کړِ دَ بَهْرَامَ سَرَه ئِی هَم کړِ(*

He had connexion with the Xān and also with Bahrām.
Tārīχ-i murassas (Gulsh. I, p. 50).

§. 180.

3) On the use of number.

1) Nouns, which are borrowed from the Arabic and which are in the so-called broken Plural, may in Paštō be constructed

*) Supply: چَارِ, he had dealings with. —

as Singulars or Plurals. The broken Plural مَلَائِک, angels, (Sing. مَلَکَه) retains the fem. gender, though the fem. termination be dropped.

څۆ کَال خَشِی ډَه فَرَاغَت ډَه کَابُل تِیر کړَه دَوْلَتمَنْد شوَل مَال ئِی ډِیر شَه اَوْلَاد ئِی ډِیر شَه

The *X*ašīs passed some years in rest in Kābul, they grew wealthy, their property increased much and their children became numerous. Tārīχ-i muraṣṣaṣ (Gulsh. I, p. 6).

When the broken Plurals are put in the Formative, they usually take the Plural Formative affix ۆ, as:

بَیتُ ٱلمَال لُقمَه دَ مَسَاکِینۆ دَه نَه طُعمَه دَ اَخوَانۆ شَیَاطِینۆ

The treasury is the morsel of the poor and not the food of the devil's brothers. Gulistān (Gulsh. I, p. 166).

2) The Plural جَانَان has, as in Persian, a Singular signification, friend, from which even a feminine جَانَانَه, female friend, sweetheart, is again derived, as if it were a Singular.

3) A number of nouns imply a plurality and are therefore constructed as Plurals, without taking a Plural termination in the Nominative, but in the Formative they always take the Formative affix ۆ, as: زَهْر poison, دَ زَهرۆ. Some proper names of nations, tribes etc. are also treated as Singulars and Plurals, as: خَټَک *X*aṭak, a *X*aṭak and *X*aṭaks, مُغَل, a Muγal and Muγals, etc.

§. 181.

4) On the use of the cases.

a) The Nominative.

1) The Nominative is used, instead of the Genitive, as apposition, if a part of a whole is to be designated, as: یَوْ څَاڅْکَیْ اوْبَه, a drop (of) water. Similarly to nouns, which denote a

number, measure, weight, kind, species etc., the nearer definition is coordinated in the same case as apposition; e. g.

چه یَوَه کَاسَه اوْبَه چَمْچَه شوْنبَلی وِی

دَ فَقِیر کَرَه هَلَه اَکَرَه شِی سپِینَه

When there is a cup of water and a spoonful of buttermilk, it becomes in the house of the poor a white pap. Gulistān (Gulsh. I, p. 183).

پُهَوَل دَ خَان ضَرُور دِی کَړی بوْبَه

کَه دوَه دِر کَزَه شَړئِی وِی یَا کِرْبَاس

Thou must needs cover thyself, though it be (only) two or three yards of a blanket or of linen. *Xavājah Muh'ammad* (Gulsh. II, p. 111, 2).

پَه شِکَنْجَه کښِی ئِی رَا ښکَه پَه اَنوَاعوْ عِذَابُونوْ ئِی مَړ کَړ

He stretched him on the rack and killed him by different kinds of tortures. Gulistān (Gulsh. I, p. 174).

2) The Nominative (or absolute case) is also used to express duration of time (how long?) as well as the point of time (when?). In a similar sense ځای place, with a demonstrative pronoun is used (without a preposition), as: دِی ځای, in this place, here (Persian likewise اینجا); so also: دوَاړه لوْرِیَه, on both sides.

سپړ اُوَه پیړئِی هَسِی بَادشَاهِی وَه

چه پَه دُوِی پوْړی درَسْت خَلق وُه حَیرَان

Six (or) seven generations endured their kingly rule, that all the people were amazed at them. *Xušh'āl* (Gulsh. II, p. 51, 3).

قَضَا هَغَه کَال بَارَان دَ پَشَکَال وُ شَه

By chance that year rain fell in July — August*).
Tārīχ-i muraṣṣaṣ (Gulsh. I, p. 5).

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*) On پَشَکَال see App. I.

وَقْت دَ ځاښت اَتَمَه ورځ ښکار ته وَوَلن شه

At the time of the forenoon, on the eighth day, he went out for hunting. Bahrām, V. 55.

3) The Paštō uses the Nominative absolute in the same sense as the Latin uses the Ablative absolute.

a) With the Nominative a participle perfect*) is connected and the sentence thus formed loosely subordinated to the main sentence. E. g.

په محنت مې يَوْ رِياض جوْر کا په دَهْر

لا مې گُل بُوی کړی نه ځينې سِوا شوم

With labour I had laid out a garden in the world; the rose not yet having been smelled by me, I was separated from it.
Xušh'āl (Gulsh. II, p. 159, 3).

زه بې غم خُوب کړم په پاسته بالين سر يښی

پريوَاته په گوْر کښې چه ځما وُو هم بالين

Shall I sleep without grief, the head being placed on a soft cushion, after my bed-fellows have fallen into the grave?
Xušh'āl (Gulsh. II, p. 52, 3).

کَلَه وَرَی کُلمې نښتی کَلَه موْر تَرْ حَلقَه ډک

Sometimes he is hungry, the entrails being fastened together, sometimes he is satiated full up to the throat. H'amīd (Gulsh. II, p. 93, 3).

b) An adjective also may be joined with the Nominative absolute and the subordinate sentence thus formed may be translated by: „with". E. g.

دَ تُهْمَت لَه غَم پروْت يَم سترگی پټی

زَه لَه شَرْم چَا تَه غټ کَتَلَی نَه شَم

Out of grief at the calumny I am prostrate, the eyes shut (= with closed eyes); out of shame I cannot openly look at any one. *Xavājah Muh'ammad* (Gulsh. II, p. 114, 4).

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*) The participle preterite (in the Aorist, with the prefix وُ) is also now and then used.

اوْس هَمَه پَر تورْ خَاورْ کښې پَراتَه دِی

چه کړی پَکړَئِی سوَارَه وُو پَر آسُونَه

Now all are prostrate on the black dust, who (with) crooked turbans were riding upon horses. Idem (Gulsh. II, p. 115, 3).

c) A substantive (without an accompanying participle or adjective) may be put in the Nominative absolute, but this is rather to be considered as an elliptical sentence.

هَر سِتَم چه پَه مَا کَا هَمَه رَوَا دَیْ

خوْ یَوْ خَل دِ مَسْتَه وُه دَرِی مَخْ رَا تَ

Every opression, which she inflicts upon me, is proper, certainly, once the drunken one should stand, the face (turned) towards me. Ašraf χān (Gulsh. II, p. 154, 2).

ښځه دَ حَجَام پوْزَه پَه لَاس مَخ وَ کوْر تَه رَوَانَه شوَه

The wife of the barber, the nose in her hand, the face towards her house, went away. Kalīlah ō Damanah (Gulsh. I, p. 113).

§. 182.

b) The Accusative.

The Accusative is outwardly not differing from the Nominative and can only be known from the signification of the verb. Verbs signifying: to make, to choose etc. may govern a double Accusative, one referring to the object and the other to the predicate, as:

زوْر دِ خوَانَه ښځه نَه کَا کَه ئِی کَاندِ

فِکر بوْیَه چه نَه ښه خَایَه وِی بَارِ

An old man should not make a young woman his wife, and if he make her (his wife), he must take care, that she be from a good house at least. Xušh'āl (Gulsh. II, p. 41, 2).

§. 183.

c) The Instrumental.

1) The Instrumental is referred to persons and things, by which an action is done. It is usually connected with the past tenses of transitive and causal verbs, but also with intransitive verbs (of a passive signification) through all tenses.

فِراق ھَرْچَرْتَه لَنْبِی دِی لَکِیدَلِی

لَکَه لُوند لَرْکَیْ پَه اوْر یَښَیْ څُو ژَاړِ

By separation everywhere flames are applied; how long wilt thou wail like damp wood thrown into the fire? *Xušh'āl* (Gulsh. II, p. 43, 2).

کَه دَ بَاز غُندِ مِی کَښت پَه غُرونُو کِیږِی

ښکَار مِی هَم شوِی ښَایِستَه زَرْکِی ثَمِینِ

Now and then I wander about in the hills like a hawk, beautiful and precious partridges were also made my prey. *Xušhāl* (Gulsh. II, p. 54, 2).

2) The Instrumental is also now and then used to express time generally, as: ورَځُو شپُو, by days and nights.

تَر دَا هَسِی عُمْر کَه عُمر بِهتَر دَیْ

چِه تِیرِیږِی ورَځُو شپُو پَه جِگَر خُون

Better is death than such a life, which is passed, days and nights blood (being) in the liver. *Xušh'āl* (Gulsh. II, p. 52, 2).

§. 184.

d) The Genitive.

1) As regards the position of the Genitive, it is usually placed before the governing noun, though it may also follow it.

چِه اُمِید پَه عِمَارَت دَ دِ دُنیَا کَا دَ کَاغَذ پَه کِښتِی سَیْر دَ دَرِیَا کَا

He who puts his hope on the fabric of this world, makes a journey of the sea in a boat of paper. Rah'mān (Gulsh. II, p. 20, 4).

2) The Genitive expresses possession, ownership.

چَا ئِی نُوم رَا تَه وَا نَه خِسْت چِه دَ چَا دِی

مَنَارِی مِی ډِیرِی وُ لِیدِی وَلَاړِ

Many towers I have seen standing, nobody has mentioned their name to me, whose they are. *X*ušh'āl (Gulsh. II, p, 43, 2).

تَا وِ چِه غَم مَه کړَه نوْر زَه ستَا یَم تَه دَ مَا

Thou saidst: do not grieve any more, I am thine and thou art mine. *X*ušh'āl (Gulsh. II, p. 34, 4).

3) The substantive verb joined with the Genitive expresses different relations:

a) a quality may thereby be expressed, سَړَیْ a man, being supplied as governing noun to the Genitive; e. g.

تُرَانِی خوْ دَ جَنْجَال دِی دَ پَرْخَاش

دَروْغْژَن سَوْگَند خوَاړَه بُهتَان تَرَاش

The Turānīs are indeed (men) of strife and war, lying, swearers, slanderers. *X*ušh'āl (Gulsh. II, p. 46, 3).

گُنَاه کَار خَوَاجَه مُحَمَّد لَه خپَلَه مِینَه وَرکړَه

چِه هَمِیش وِی ستَا دَ ذِکر دَ ثَنَا حَافِظ

Give to the sinful *X*avājah Muh'ammad thy own love, that he may always be (a man) of thy remembrance and praise*), o preserver! *X*avājah Muh'ammad (Gulsh. II, p. 113, 2).

b) According to the context کَار, work, business or څِیز, thing, may also be supplied as governing noun, if the Genitive refer to inanimate objects.

شُدَنِی دَر بَاندِ وُ شُو کَه دَ کَک وُه کَه دَ لَک

What was to happen has happened to thee, whether it was (a matter) of a straw or of a hundred thousand. H'amīd (Gulsh. II, p. 93, 3).

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*) I. e.: that he may always be occupied with.

هَرَه څار لَه خپَلَه وَقت سَرَه زِيب کَا

سپين وِيښتَه نَه دِي دَ څُنړِي دَ څَړَئِي

Every thing agrees well with its own time, white hair is not (the thing of = does not agree with) a side-lock and a top-knot. H'amīd (Gulsh. II, p. 142, 2).

4) The Genitive expresses the material, of which any thing consists or is made; e. g.

دَک دَ زَهرو کِرزَوِي دَ زَرو طَاس

She passes round a golden cup full of poison.
Xavājah Muh'ammad (Gulsh. II, p. 111, 2).

5) The Genitive may be either a subjective or objective Genitive, that is, it may either express the object, that is acting or to which any thing belongs, or it may express the passive object, to which the action is referring.

ټوِي هَلَک دَ مِصر وَاړَه وَلَاړ وُو دَ نِيل پَه غَاړَه

All, the great and little of Egypt stood on the bank of the Nile.
Yusuf and Zulaiχā (Dorn, Chrest. p. 214).

نَه لَه مَا دَ مِينِي خوِي ځِي دَ بُتَانو

نَه دَ جَور دَ جَفَا رَسْم لَه دُوِي لَاړ

Neither passes from me the disposition of love to the idols (= fair ones), nor has the habit of tyranny and oppression gone from them (left them). *Xush'āl* (Gulsh. II, p. 84, 3).

6) A number of adjectives is constructed with the Genitive (or, according to §. 174, 17, with the Ablative), such as: دَک دَ, full of, مَخَيْ دَ, equal to, مُنَاسِب دَ, becoming, conformable to, مُوَافِق دَ, according to, پَسَنْد دَ, agreeable to, بَرَابَر دَ, equal to, etc.

§. 185.

e) The Dative.

1) The idea of the Dative is expressed by different prefixes and postfixes, as shown already in §. 65, 5*). The prefix وُ, without following تَه or وَتَه, is now-a-day antiquated and only found in poëtry.

چه سَړی وَ بَل څه وَرکَه بِیَا ئِی آخلِی

تَه خوْ خُدَای ئِی بِیَرتَه نَه آخلِی دَانَه

If a man gives any thing to another, he takes it again; thou indeed art God and doest not take back (thy) gift. *X*avājah Muh'ammad (Gulsh. II, p. 118, 1).

Besides the usual signification of the Dative the following special applications of it are to be noticed:

2) The Dative expresses a relation to the remote object, which may be translated by: to, for, at; e. g.

حَاجَت نَه لَرِی دَ نوْر چَا وَ یَارَئِی تَه

لَه هَغوْ سَرَه چه یَار دَیْ رَب څمَا

Those, with whom my Lord is friend, do not stand in need of (have no necessity for) the friendship of others. Rah'mān (Gulsh. II, p. 3, 1).

زَه وَ زَاهِدَانوْ حَیَران یَم دُوِی وَ مَا تَه

I am amazed at the hermits and they at me. Rah'mān.

دَ وِیشتَلِی وَ صِحْت وَتَه اُمِید شِی

دَ پَرْهَار چه څه کَمِی وُشِی لَه رِیمَ

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*) When the Dative is immediately followed by a Genitive, the Dative postfixes may be placed after the Genitive, as: مُرْغَانوْ دَ هَوَا لَرَه جَالِی شتَه, the birds of the air have nests (Matth. 8, 20).

There is hope for the recovery of a wounded, if the matter flows a little less from the wound*). *Xušh'āl* (Gulsh. II, p. 50, 2).

The Dative expresses therefore the direction to a place, as:

آدم خیلو سره زه په تیراه راغلم

نور رخصت ور کړی و خوړ په زړه خوړین

With the Ādam-χēlīs I came to the Tīrāh; then they (the Ādam χēlī maids) were dismissed (by me)**) to *Xvaṛāh*, hurt in the heart. *Xušh'āl* (Gulsh. II, p. 54, 2).

3) The Dative is often to be taken as Dativus commodi: for, for the sake of, on account of.

بادشاه د هغه له خون تیر شه وزیر ته ئی مُعاف کړ

The king spared his blood and pardoned him for the sake of the Vazīr. Gulistān (Gulsh. I, p. 158).

تُوره چا وته تړم چه زه ملنګ شوم

For whose sake should I gird on the sword, as I have become a faqīr? *Xušh'āl* (Gulsh. II, p. 68, 2).

4) The Dative is now and then used to express a point of time, as: شپی ته, towards night, at nightfall (Hindūstānī likewise رات کو).

زاهد وړاندِ روان شه شپی ته یوه ښهر ته ورسیده

The hermit went on; towards night he came to a town.
Kalīlah ō Damanah (Gulsh. I, p. 111).

Note. On the use of the Ablative, which is expressed by the prefixes له, تر and د, see §. 174, 17. 7. On the Locative, which is circumscribed by the prefix په, کښی — په etc., see §. 174, 6.

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*) Literally: if a diminution is made from the matter of the wound.

**) The text is no doubt defective; it should be read: etc. نور می.

§. 186.

f) The Vocative.

When a noun is compounded with another (either by means of the Pers. یَای اِضَافَت or by the copula ō) final a or ah (the sign of the Vocative) is only added to the latter noun, as:

اَیْ جَانِ مَنْ دْ خُود کَرْدَه خَه تَدبِیر دَیْ

O my soul, what advice is there for what one has done himself? Kalīlah ō Damanah (Gulsh. I, p. 110).

§. 187.

II. Comparison of (adjectives and of) whole sentences.

The way, in which the comparison of adjectives is circumscribed, has been already shown in §. 93. Here we have to add, how the comparison is expressed, which does not refer to a single object in the sentence, but to the whole sentence. This is done in a twofold way: the sentence, which is to be compared with another, is either subordinated to the main sentence by means of the conjunction چِه, that, the comparison itself being already expressed in the main sentence by تَر هَفَه, before that, that —; or the comparison is expressed by coordinating the sentence to be compared to the other sentence, the difference between both sentences being pointed out by rendering the second (coordinate) sentence negative. E. g.

تَر هَفَه چِه خُشکَه طِیئَت دْ سَاحِل وِیَم

لَکَه مَوْج آوَارَه یَه دَرِیَا خَوَش یَم

I like it better wandering about the ocean like a wave than that I see the dry ground of the shore*). Kāẓim χān šaidā (Gulsh. II, p. 141, 3).

*) Literally: Wandering on the ocean, like a wave, I am happy before that (تَر هَفَه), that I see etc.

یَوْ نَفَس دَ خُدَایِ یَه یَاد کښی اَولَیٰ تَر دَیْ

نَه دَ درَسْت جَهَان دَوْلَت یَه دَا دُنیَا

One breath in remembrance of God is better — not the wealth of the whole world in this world (i. e. is better than —). Rah'mān (Gulsh. II, p. 7, 2).

زَهر ښَه دِی چِه یَه صُلح یَه صَلَاح وِی

نَه شَکَرِی یَه فِتنَه وَ یَه غوْغَا

Good is poison, which may be (joined) with peace and concord — not sugar with sedition and uproar. (i. e. Better is poison — than). Rah'mān (Gulsh. II, p. 6).

§. 188.

III. Construction of the Numerals.

1) When a numeral (above one) is joined with a masc. noun denoting an animate object, the noun is usually put in the Plural, but it may also remain in the Singular.

یَه خپَل کوْر کښی یَه دوَه ورُوْنَه سَرَه نَه وِی

چِه یَه زروْ کښی فِتنِی نَه کړِی هَزَارِ(*

In their own house there will not be two brothers together, who have not in their hearts a thousand quarrels. Xušh'āl (Gulsh. II, p. 43, 1).

دَ عِیسَی یَوْوْلَس زوْیِ وُو

ʿĪsā had eleven sons. Tārīχ-i muraṣṣaʿ (Gulsh. I, p. 5).

Such nouns, as are collective, remain unchanged in the Nom. Plural.

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*) هَزَارِ, for the sake of the rhyme, instead of هَزَار.

څلوېښت زرّه مغل شول تار په تار

Forty thousand Muγals were scattered to the wind.

Xušh'āl (Gulsh. II, p. 71).

Other masc. nouns, which denote **inanimate** objects, are either put in the Plural or they take the Plural termination ah (a), when ending in a consonant, or they remain in the Singular, as: لس کالونه or: لس کال, ten years, هزار منه, a thousand maunds.

په هیڅ رنګ به خلاص نه شی له مرګی

که چاپیر تر ځان اویا زرّه حجاب کړ

In no wise wilt thou escape from death, though thou make round about thee seventy thousand screens.

Xavājah Muh'ammad (Gulsh. II, p. 110).

2) Fem. nouns, denote they **animate** or **inanimate** objects, are, as a rule, put in the **Plural**; they may remain in the Nominative, even when preceded by a preposition, though it is more according to rule, that after a preposition the Formative (Plural) follow, e. g. پنځه ورځی, five days, په پنځه ورځی or په پنځو ورځو, in five days. It is seldom the case (and chiefly in poëtry), that the Singular of a fem. noun is used with a numeral.

په هغه آوان کښی زر روپئی واجبی د یوسف زیو وی پنځه توری شپږ توری به د کاله په سر یا د قلبی په سر په موافق د قسمت به په دوی ورتلی

In that time a thousand Rupees were incumbent (as taxes) on the Yusufzais, five Tōrah (or) six Tōrah *) on the head of a family or on the head of a plough used to come on them, according to the share. Tārīχ-i muraṣṣaś (Gulsh. I, p. 18).

د هر کل ثنا صفت کا په زر ژبه

په دا باغ کښی چه غوغا ده د بلبلو

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*) The توره is a copper coin worth about one penny.

With a thousand tongues they praise every rose in this garden, when the noise of the nightingales is (raised).

Xušh'āl (Gulsh. II, p. 55, 3).

3) As regards the use of the ordinals it is to be observed, that in mentioning the years of an aera the cardinals are employed, as in English, but in fixing the month or day the ordinals are made use of.

سَن دَ هِجْرَت اَتَصُو پِنْځَه وِيشت وُه څَورَلَسم کَال دَ بَابَر دَ کَابُل دَ

فَتح وُه پَه تَسْخِير دَ بَاجَور رَاغَی

It was the year of the Hijrah eight hundred and twenty five, the fourteenth year since the conquest of Kābul by Bābaṛ, that he came to the subjugation of Bājauṛ.

Tārīχ-i murassaʿ (Gulsh. I, p. 19).

§. 189.

IV. Use of the Pronouns.

1) The personal pronouns.

In connexion with a verb the personal pronouns are only used, when a person is to be rendered pronominent or when a contrast to another person is to be pointed out. But also in the absence of either of these two cases the personal pronoun is put at the beginning of the sentence, when the verb is not immediately following, in order to point out the subject.

تَه خَمَا پَه ژَړَا نَرْم کَرْم نَه ئِی

زَه شَوَم سَتَا پَه غَم کښِی وِرِيت لَکَه نِينَه

Thou art not soft nor warm by my wailing, I became roasted by thy grief like roasted grain. H'amīd (Gulsh. II, p. 101, 2).

کَه لَه غَم پَه اَمَان نَه يَم هَرْکِز

زَه دَ عِشق پَه کَار پَښِيمَان نَه يَم هَرْکِز

Though I am never safe from grief, yet I never repent of a love-affair. H'amīd (Gulsh. II, p. 86, 2).

2) Demonstrative pronouns.

Their signification and use has already been generally treated in §. 103; here it is to be added, that the demonstrative pronouns may also be used in a local sense, e. g.

پاتۆ سَړی نَه شوَل چه دَا کِرْزِی دَام وْ دَد دِی

Men were not left, those who walk here about, are wild beasts. *Xušh'āl* (Gulsh. II, p. 40, 2).

چه زَه کړم هَغَه نَه شِی هَغَه مُلک هَغَه عَالَم دَیْ

What I do, that does not come to pass, (and yet) there is the country, there is the people (i. e. country and people are the same). Idem (Gulsh. II, p. 68, 4).

3) Interrogative pronouns.

These are employed not only in direct but also in indirect questions, as:

څۆ قُوَت دِ دَ عَذَاب دَیْ رَا تَه وَایَه

Tell me, how much strength thou hast to endure torment?
Xavājah Muh'ammad (Gulsh. II, p. 111).

When څه what? is repeated in an interrogatory sentence, it is implied thereby, that there is no real difference between the two questions, as:

څه وَ بُت وَتَه سِجْدَه څه وَ دُنْیَا تَه

بُت پَرَسْت دَیْ پَرَسْتَار دَ دِ دُنْیَا

What is bowing down to an idol, what to the world? the worshipper of this world is an idol-worshipper.
Rah'mān (Gulsh. II, p. 9, 2).

4) The relative pronoun.

The relative pronoun only indicates the relation and the number and case, in which the relative should logically stand, must be taken up by a following personal pronoun (usually the pronominal suffix ئی), except when the relative is in the Nominative.

چه وَفَا وَر څخه نه وِی سَړَیْ نِشتَه

تَر هَغَه نَه یَه وَفَا کښی بِهتَر سَپَیْ دَیْ

With whom there is not fidelity *), he is no man, better than he is a dog by his fidelity. *Xušh'āl* (Gulsh. II, p. 66, 2).

چه ئی عِلم هُنَر نه وِی ځِنِی تَښتَه

Flee from him who has no science nor skill. Ibidem.

More rarely the relative is taken up by a following demonstrative, as:

یَه شپَه دَ مِعرَاج وُ رَغلَم پَر هَسی قَوْم بَانِد چِه مَخُونَه دُوئِی شُوکَوَل یَه نُوکُونْ

In the night of the ascent I came to such a people, who scratched their faces with (their) nails.

Favāid uš-šarīšāh (Gulsh. I, p. 58).

As regards the position of the relative it is to be observed, that it occasionally precedes the noun, to which it refers (like in Latin), instead of following it; e. g.

دَ خُوشحَال چِه سَرَای اوْتَاکه وُه وَاورَه تِیر شَه

Hear, (that) which was the residence and abode of *Xušh'āl*, has passed away. *Xušh'āl* (Gulsh. II, p. 57, 1).

An attraction of the preceding noun or pronoun by the relative is occasionally met with in Paṣṭō, the noun or pronoun being put in the same case, in which the relative is or ought to be, as:

یَه شِیرِینُو اوْبُو جَمَع دِیر عَالَم شِی

نَه هَغَه اوْبَه چِه تَلخ وِی یَا شوْرِی

At sweet waters much people collect, not (at) those waters, which are bitter or brackish. Gulistān (Gulsh. I, p. 166).

عُلَمَاوُو چِه بَه چَا تَه نَصِیحَت کَاوُه بَد بَه ئِی مَنَل

The Ulamā, who used to admonish any, were ill attended to by them. Tārīχ-i muraṣṣaš (Gulsh. I, p. 19).

*) I. e. Who is not faithful.

5) The Reflexive.

a) The Paṣṭō is not possessed of a reflexive pronoun, but circumscribes it by ځان ḍān, soul. It always refers to the subject of the sentence and remains in the Singular, though the subject may be in the Plural.

ځان ته ښه وائی ښه نه کړ

Thou speakest well to thyself, (but) doest not act well.
Xušh'āl (Gulsh. II, 85, 2).

لکه دوی کا خبله قصد د ځان په وینو

یو په بل کله آخته هسی لیوان دی

As those seek amongst themselves their own blood, so not (even) wolves are rushing at each other.
Ašraf χān (Gulsh. II, p. 162).

In a sentence with an active or causal verb in the past tense ځان may also be referred to the agent (the logical subject) in the Instrumental, as:

دی په غمرن آواز سره و ځان ته و بلله

By her (دی) she was called to herself with a pitiful voice, i. e. she called her to herself etc.
Kalīlah ō Damanah (Gulsh. I, p. 112).

b) The Paṣṭō is on the other hand possessed of a reflexive adjective, خپل χpal, self, own, which may be joined with ځان, as: خپل ځان one's own soul or person, or in person, personally, but with a personal pronoun the adverbial expression په خپله is generally used, as: زه په خپله, I by myself (= I myself). خپل when connected with a substantive is usually translated by the corresponding possessive pronoun; like ځان it always refers to the subject of the sentence.

په دا وقت چه مزرۍ په غم په اندوه گرفتار دۍ خپل ځان به و ته

ته عرض کړم

At this time, when the lion is sunk in grief and anxiety, I shall personally speak to him.

Kalīlah ō Damanah (Gulsh. I, p. 98).

ساتل او خرڅول ئې را ته و وایه څه رنګه بوېه چه ستا ویل د خپل

روزګار دستور العمل کړم

Tell me, how the keeping and spending of it must be made, that I may make thy words the rule of my livelihood.

Kalīlah ō Damanah (Gulsh. I, p. 88).

When the accent is laid on خپل, it may be intensified by the addition of a possessive pronoun or a pronominal suffix; in this case خپل must be translated by 'own'.

که د نه ده د خپل مخ څهره چرکین

آینه ځما د زړه نه ده زنګین

If the look of thy own face is not dirty, the mirror of my heart is not rusty either. ʿAbd-ul-qādir χān (Gulsh. II, p. 198, 1).

Now and and then خپل is not referred to the subject of the sentence but to the remote object (Dative) of it.

هر څوک چه خدای تعالی آزاروی د مخلوق د زړه ښه کولو دپاره

حق تعالی هم هغه مخلوق پر و ګماری چه مکافات د خپل کردار

ور ښکاره کا

Every one, who offends God the most high, in order to please the heart of a creature, God the most high commissions that very creature on him, that it should manifest to him the retribution for his own deed. Gulistān (Gulsh. I, p. 174).

خپل is also used in general, without being referred to a special subject or object, as:

گاه دَ نوْرو رَضا بوْيَه گهِی خپَلَه يَه کار نَه دَه هَمِيشَه خپَلَه رَضا

Sometimes the will of others must be attended to, sometimes one's own; one's own will is not always of use.

Rah'mān (Gulsh. II, p. 7, 1).

In the Plural خپَل signifies 'one's own people'.

عَاقِبَت هَغَه سَرْدَار شِی مُرْدَار پَاتِی

چِه ئِی نَس دَ خپَلوْ بَدوْ تَه لِيوَال کَا

At last that chieftain will remain a carcass, whose belly is hankering after the injuries of his own people.

H'amīd (Gulsh. II, p. 94, 3).

V. The Verb.

§. 190.

1) The Infinitive and its construction.

a) The Infinitive is always constructed as a Plural; as regards its signification it coincides with the verbal noun ending in ạh (§. 12)*) and partly with that ending in anăh (§. 13), being originally itself a verbal noun (§. 14), as: لِيدَل līd-ạl, the seeing (sight), to see, تلَل tl-ạl, the going, to go.

خُوشَامَدُونَه ئِی دَ دَه کَوَل بَرآمَد وَيَل هَرْگِز نَه کَوَل

They told him flatteries and did never tell him any thing disagreeable **). Kalīlah ō Damanah (Gulsh. I, p. 90).

تُند يَه وَقْت دَ تَرپَوَلوْ سُسْت يَه وَقْت دَ سَوَرِيدَلوْ

Sharp (were the horses) at the time of making (them) jump, slow at the time of riding.

Yusuf and Zulaiχā (Dorn, Chrest. p. 205).

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*) In the Formative both nouns may be alike, as the termination ạl may be dropped in the Formative; see §. 14.

**) Literally: disagreeable speaking they never made.

b) To the Infinitive the object (and with intrans. verbs the predicate) is subordinated in the same way, as this is the case with the finite verb, provided the Infinitive stand in the Nominative*). E. g.

په هغه لارِ قدم کښېښوَل چه حد اَو پایان ئی معلوم نه دَی اَو په

هسی دریاب کښی ځان آچوَل چه نیکی اَو بدی ئی ښکاره نه ده

کار دَ عاقلانو نه دَی

To put (= the putting of) the step on that road, the limit and end of which is not known, and to throw oneself on such a sea, the goodness and badness of which is not manifest, is not the work of the wise. Kalīlah ō Damanah (Gulsh. I, p. 96).

هم هسی اَولیا کیده**) په کشف کرامات سره نه دی

The being made such saints is not done by revelation and miracles. Favāid uš-šarīšāh (Gulsh. I, p. 77).

When the Infinitive is in the Formative (Plural), the object (with active and causal verbs) and the predicate (with intrans. verbs) is put in the same case, which the preposition or postposition requires, but the object may also remain in the Accusative, as with the finite trans. verb.

دپاره دَ تورِی غورزولو راغلی یم

I am come to swing the sword. Matth. 10, 34.

هیڅ دَ سترګو غړولو خوند ئی نه وِی

چه رحمان په سترګو نه وِینی یاران خپل

He (= I) has no liking for opening the eyes, when Rahʿmān does not see with his eyes his friends.

Rahʿmān (Gulsh. II, p. 22, 2).

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*) The same rule holds good with reference to the construction of the verbal nouns ending in ạh and anăh, as: مخ کتنه, seeing the face, غوښی خواړه, eating flesh, etc.

**) کیده is quite the same as کیدل.

نه دا هونبره مالکه راوړلو نه څه خرابی کیږی

By the bringing (fetching) of so much salt what mischief will be done? Gulistān (Gulsh. I, p. 174).

But the object may also be subordinated to the Infinitive (as to a substantive) in the Genitive. This is absolutely necessary, when the object is a pronoun, as otherwise an ambiguity would arise.

پس د ځغه د یوسفزیو قصد د سوات د آخستو و شه

After that the Yusufzais made the design to take Svāt (of the taking of Svāt). Tārīχ-i murassaʿ (Gulsh. I, p. 11).

د ده د وژلو ئی سعیه ښی فایده و کړه

They attempted in vain to kill him.
Gulistān (Gulsh. I, p. 159).

c) The Genitive of the Infinitive with the negation نه may also express the idea of a Gerundive. When the substantive verb is constructed with the Genitive of the Infinitive, it expresses either a necessity or obligation (the active and causal verbs taking at the same a passive signification) or an ability. The following examples will illustrate this.

نه د شرم نه حیا شی که فرځوړ د نه کیږ و کړه کړ

Thou art not ashamed nor abashed, though thou practisest that which is not to be done. H'amīd (Gulsh. II, p. 86, 1).

حال د سړی طالع څه بیان کړم چا ته
لکه نمر حما جبین دی د داغلو

What shall I explain to any one the state of my burned destiny? like the sun my forehead is to be branded *).
Kāzim χān (Gulsh. II, p. 143, 2).

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*) This refers to the practice of the Afghāns to put a spot on the forehead of those children, who were born in an inauspicious hour, in order to preserve them from evil.

چه ئی مینه د ښه مخ په زړګی نه وی
د هغو مخونه نه دی د کتو

Who have no love in their heart for a fair face, their faces should not be looked at. ʒAbd-ul-Qādir (Gulsh. II, p. 198, 2).

نه ئی کلیله ته ژبه د ویلو وه نه دا راز د ده نه د ساتلو وه

His tongue was neither able to speak to Kalīlah nor was it able to keep this secret from him.
Kalīlah ō Damanah (Gulsh. I, p. 110).

But the Infinitive by itself (without د) is also used as a Gerundive, as: حلال حلال ګنړل دی, the lawful must be considered as lawful. بوئیه (adj.) bōyạh, it is necessary, is thus often constructed with the Infinitive.

چه لا تازه دی زور قوت ئی نیولی نه دی دفع کول ئی بوئیه

Whilst they are yet green and have not (yet) gained strength, they must be removed. Gulistān (Gulsh. I, p. 156).

Annotation. The verbal noun ending in ạh (§. 12), which is, as a rule, only used in the Plural, is now and then also constructed as a Singular, as: د نفس و چلیده ته نظاره ک, they look at the parting of the breath (Mīrsā χān Anṣārī, Gulsh. II, p. 129, 1); که څښتن د ده له کسب ګړه عاجز وی, if her husband be unable to follow his occupation (Favāid uš-šarīʒāh Gulsh. I, p. 63).

§. 191.

2) Use of the Participles.

a) The participle present, be it transitive or causal, either subordinates the object in the Accusative or it governs, as a substantive, the Genitive.

شَرْم سَاتُونَیْ زَر غوَرْزُوونَیْ شَه
لَه سِپَاهِی نَه سَر بْوَیَه لَه تَا نَه زَر بْوَیَه

Be preserving (thy) honor, be scattering gold! from the soldier the head is required, from thee gold is required.
Gulistān (Gulsh. I, p. 167).

آرویدُونَیْ دَ عِیبَت بَه لَه گُنَاهَ هَلَه خَلَاص شِی چِه پَر ژَبَه دِ اِنکَار
پَر هَغَه وُه کَا

The hearer of slander will then become free from guilt, when he upon the tongue (= immediately) denies it.
Favāid uš-šarīšāh (Gulsh. I, p. 59).

b) The participle perfect is now and then used substantively, as:

چِه خَښتَن کَنرِی حَاضِر بَد کَرِیْ حَمِیدَه
نِشتَه تَا غُندِ بِی شَرم بِی اَدَب

As the Lord considers the bad deed as present, o H'amīd, there is no shameless and impudent like thee.
H'amīd (Gulsh. II, p. 79, 1).

ستَا وِیشتَلِی بَه روْغ نَه شِی بِی وِضَالَ
کَه دَارُو لَرَه ئِی رَایِشِی سِینَا

Thy wounded ones will not recover without meeting (with thee), though Sīnā come to administer them medicine.
Xavājah Muh'ammad (Gulsh. II, p. 105, 1).

§. 192.

3) The Imperative.

The Imperative is used as a command and injunction not only to the II. person Singular and Plural, but also to the III. person Singular, when not so much a command, but a wish and ardent desire (chiefly an imprecation) be intended.

بَد کِردَار خُوی پَیدَا مَه شَه لَه مُوْر

حَبَطَه کَاندِ نَامُوس دَ پلَار وْ مُوْر

May not be born a wicked son from a mother! the renown of father and mother he renders abortive.

Rah'mān (Gulsh. II, p. 18, 1).

چِه عِزّت حُرْصَت ئِی نَه وِی پَه جَهَان کښی

دَغَه هَسی وِوَنْدُون وُسوَخَه پَه اوْر

May such a life be consumed in fire, which has no honor nor dignity in the world! Rah'mān (Gulsh. II, p. 17, 3).

§. 193.

4) The Present.

The Present is used to express an action that is going in the present time. When the action is to be represented as lasting or repeating itself or as a general fact, the participle present is joined with the substantive verb.

دَ خَوَاجَه مُحَمَّد اُمِید ستَا پَه کَرم دَیْ

دَ خَوَاب طَاقَت نَه لَرِی کَه عِتَاب کړِ

The hope of Xavājah Muh'ammad rests on thy benevolence, he cannot answer if thou blamest him.

Xavājah Muh'ammad (Gulsh. II, p. 110, 2).

نَه خَمَا دَه نَه دَ ستَا دَه دَا دُنِیَا

پَاتُو شُوُونِی لَه هَر چَا دَه دَا دُنِیَا

This world is neither mine nor thine; this world is left behind by every one. H'amīd (Gulsh. II, p. 76, 2).

Like in Persian the Present is also used in Paṣṭō, when the words of another person are mentioned, though a past tense precede them and a historical tense should follow according to the consecutio temporum, the Afghān with his lively phantasy giving the words of the speaker, as if spoken in the presense (cf. §. 220).

هَارُون رَشِيد اَرکَانِ دَوْلَت وُ پُښتِيدَه چِه سَزَا دَ هَسِی سَړِی څَه دَه

Hārūn Rašīd asked the pillars of the state: what is the punishment for such a man? Gulistān (Gulsh. I, p. 183).

§. 194.

5) The Subjunctive of the Present.

a) The Subjunctive of the Present serves to express a thing subjectively and therefore in a certain respect as uncertain, doubtful or indefinite, as: څَه وُکړَم, what shall I do? It is therefore often employed to express an opinion, a general experience or fact (with some politeness); the repetition of an action may also be indicated thereby.

چِه يَه عَقل هَلَک پِير وِی وَ دَانَا وَتَه کَبِير وِی

When the youth is in intelligence an aged man, he is great (= old) to (= in the eyes of) the wise one.
Gulistān (Gulsh. I, p. 159).

دَ مَرْدَانُو کَرَدَه پِير وَيَل ئِی لَږ وِی

دَ نَامَرْدُو عَمل لَږ وِی پِير ئِی لَاف

The work of men is much and few their words; the work of the unmanly is little and much their boasting.
Xušh'āl (Gulsh. II, p. 47, 3).

څُو خَلَه مِی يَه خَاطِر کښِی وُ کِرزِی چِه بَل مُلک لَرَه لَاړ شَم خَان لَه وَطَن وُ بَاسَم

Sometimes it goes about in my heart (= I consider in my heart), that I should go to another country and banish myself from (my) native land. Gulistān (Gulsh. I, p. 168).

b) The Subjunctive is also used (chiefly in the II. person Sing. and Plural) to express a wish or desire (Precative). When the third person Sing. and Plur. implies more an Imperative (or Jussive), the prefix دِ is added, to intensify the Subjunctive. In poëtry the prefix وُ is in this case often dropped.

رَبّ زړه د رَقیب نَرم په اِحْسَان کړ

دَا هِندُو رَا بَاندِ څخوْ مُسَلمَان کړ

O Lord, would that thou wouldst make soft by beneficence the heart of (my) rival! make to me this Hindū a little a Musalmān!
H'amīd (Gulsh. II, 84, 4).

کَه دِ چَرِ دَ آشنَا په لوْر گُذَر شِی

دَ صَبَا بَادَه خمَا سَلَام یِر وِر*)

If thou ever pass in the direction of my friend, o morning breeze, bring him my salutation! *Xušh'āl* (Gulsh. II, p. 44, 2).

بَادشَاه دِ په لَس گُروْهَ اِعتِمَاد نَه کَا

The king should not put his trust on ten sorts of people.
Kalīlah ō Damanah (Gulsh. I, p. 105).

The Subjunctive is therefore used in optative and prohibitive sentences after the interjectional adverb کَاشکِی (کَشکِی), would that, and the prohibitive particle مَه, lest, that not (Lat. ne).

چه حَمِید اُوږدَوِی لَاس دَ یَار زَنخ تَه

کَاشکِی شَاخ دَ وُلِی وُنِسِی مَنړَه

When H'amīd stretches out his hand to the chin of the friend, would to God that the bough of the willow would bear an apple! (H'amīd (Gulsh. II, p. 101, 1).

چه هَر لَال سَرِ سکَروَټِی په کښِی سوَځَم

مَه ئِی وِینَم یَمَن څه کَوَم بِی تَا

As every tulip becomes red burning coals, in which I burn, may I (rather) not see it! what shall I do with Yaman without thee? H'amīd (Gulsh. II, 77, 4).

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*) وِر vrĕ, instead of وړ vṛe, on account of the rhyme.

ټه مَجْلِس وَر سَرَه هِيچَړِی کِی مَه نِی

دَا ہِی زِيَانَه ہِی نُقصَانَه غَمْجَن خَلق

Never sit together with them in society, (with) these people, who without loss and injury are sad.

H'amīd (Gulsh. II, p. 91, 2).

c) The Subjunctive is used in subordinate sentences after a final or consecutive conjunction (§. 176, 5), as: چِه, that, in order that, so that, چَرِ نَه وِی چِه, may it never be that = lest, or only: چَرِ نَه چِه, and such like expressions, as: بَائِدَه دَیْ چِه or بَوْيَه چِه, it is necessary, that. The conjunction چِه may also be dropped, as in Persian, so that only the Subjunctive remains; in poëtry even the prefix وُ is frequently omitted. If a past tense precede, the Subjunctive present assumes the signification of a Subjunctive of the Imperfect.

حُکْم وُکړَه چِه زَه وَزِير وُ وَژَنَم

Give order, that I may (or should) kill the vazīr.

Gulistān (Gulsh. I, p. 177).

څوک چِه تُوَانِيږِی چِه نَفَع ئِی وَ بَل تَه وُ رَسِی حَيْف دَیْ چِه کَاهِلِی کَا

For any one who is able to do it, that his profit may come to another, it is a pity, that he should be lazy.

Kalīlah ō Damanah (Gulsh. I, p. 87).

چَرِ نَه وِی وَار خَطَا کړِی ټَه مِحْنَت کښِی

دَ دُنِيَا مِحْنَت کوْتَاه دَیْ زِر بَه تِير شِی

May it never be, that thou mayst lose (thy) opportunity in labour; the labour of the world is short, it will soon be over.

Gulistān (Gulsh. I, p. 171).

نَـالَائِق چِه لَائِقَت پَه هَنْدَه غوَاړِی

دَ بِرېښنَا پَه رَنړَا سَتَن پِيئِ جَنْجَال کَا

The unworthy man, who seeks ambitiously worthiness, gives himself the trouble, (that) he thread (= to thread) a needle in the light of a flash of lightening. H'amīd (Gulsh. II, p. 95, 1).

§. 195.

6) The Future.

a) The Future expresses not only an action, that will take place in future time, but also an intention, purpose or desire.

لَه جَاهِلَ سَرَه چِه جَنگ کَوِی هوْشِيَارَه

خوْ بَه مَات کړِی خپَل تَندَیْ پَه نَادَانَه ئِی

When thou makest war with an ignorant man, o clever one, certainly thou wilt break thy forehead on his ignorance! Gulistān (Gulsh. I, p. 177).

مَا وِ زَه بَه لَا دِيدَن کړَم دَ يَارَانوْ

خَبَر نَه وُم چِه يَارَان پَه کُوچ تَعِين شُو

I said, I will yet have an interview with (my) friends; I did not know, that (my) friends were appointed for departure. Rah'mān (Gulsh. II, p. 25, 3).

b) The Future may also imply a covert Imperative, the order or admonition being put down as a matter of course.

پَه نَاحَقّ بَه کرَم مَانَه لَه هِيچَا نَه کَا

دَ بَدَانوْ غَلِيم وَاړَه خپَل اَفعَال دَیْ

He who is censured with injustice should not (will not) complain of anybody: the enemy of the wicked are all their own actions. Xush'āl (Gulsh. II, p. 65, 3).

c) As regards the consecutio temporum, it is to be noticed, that the Future may also follow after a historical (past) tense, the Afghān representing the words of a speaker in the same way, as he uttered them at the time being. E. g.

وُ وېرېدَم چه له خپلي وېرى بَه قَصْد ځمَا دَ هَلاکَت وُکَا

I was afraid, that they will (= they would) design my death out of their own fear. Gulistān (Gulsh. I, p. 162).

d) It has been noticed already, that in the Future the Subjunctive prefix وُ is often dropped, especially in poëtry, the prefix بَه being considered sufficient for the designation of the Future. بَه itself is used always as prefix, only in poëtry it is (though very rarely) also put after the verb.

دَ جَهَان غَمُونَه ډېرېدَه نوْر بَه څه ژاړى ځان ژاړه

Give up the grief about the world, why wilt thou bewail others, bewail thyself! Xušh'āl (Gulsh. II, p. 59, 3).

وَر جَارْوَزِى بَه وَ دَه تَه کَرْدى خپلى پَه سَړه سِينَه تـرِ وُکاړه دَمَار

His own deeds will revert to him; with cold breast pull out from him the (his) root. Gulistān (Gulsh. I, p. 175).

§. 196.

7) The Imperfect.

The Imperfect denotes an action not get completed but still going on in time past. It has therefore commonly reference to another past tense and recalls the time, in which an action besides another or in opposition to it, was progressing.

هَرڅوْ مِهرَبَانِى دِلاَسَا ئِى کَوَلَه آرَام ئِى نَه کِيدَه

How much soever he comforted and consoled him, he did not keep quiet. Gulistān (Gulsh. I, p. 161).

It has been remarked already (§. 141), that transitive and causal verbs are constructed in the Imperfect (as in all past tenses) passively, the agent (or the logical subject) being put in the Instrumental.

چه خَنْدَا دِ کَنْد کُوهَىْ پَه زِنَخْدَان کښى

مَا هَالَه پَه کښى لِيدَه خپَل ډېرېوَاتَه

When by thy laughter a pit was dug in (thy) chin, by me then was seen my own falling into it. H'amīd (Gulsh. II, p. 101, 3).

§. 197.

8) The habitual Imperfect.

a) This tense denotes a continuation or repetition of the simple Imperfect. It is therefore chiefly used, when a habit or repeated lasting action is to be described.

چه په مخ به د هر ښکلی شه زیر زیر

خود به تله په محبت پیری د پیر

As glance upon glance used to be cast on the face of every fair one, the Pīrship itself of the Pīr went off (gradually) by (his) love. H'amīd (Gulsh. II, p. 83, 3).

b) With the final conjunction چه, that, the habitual Imperfect is sometimes used in the sense of a Subjunctive of the Imperfect, where in Persian the Conditional or the Subjunctive of the Present would be used, which is also admitted in Paṣṭō.

تقدیر د حق عز اسمه په دا مقدر شوی وه چه دا محنت به ما ته رسیده

The decree of God, whose name be exalted, had been fixed on this, that this calamity should befall me. Gulistān (Gulsh. I, p. 198).

On the use of the habitual Imperfect in conditional sentences see §. 216, 2. 4.

§. 198.

9) The Conditional or Optative of the Imperfect*).

The regular Conditional (through all persons) is only used with intrans. verbs, of the Conditional of transitive and

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*) Now and then the prefix of the Aorist و is put before the Conditional, so that the Conditional approaches the form of an Aorist; this is chiefly the case, when the Conditional is to be turned into the Pluperfect tense.

causal verbs only the third person (Sing. or Plur.) is in use. This mood is employed:

a) In conditional sentences, on which see §. 216, 2. 3. 4.

b) In Optative sentences, with or without an optative interjection.

اَیْ هِجرِي کَشکِی هِجْرَان پَه دَوْرَان نَه وِی

لَه تَاختُونوْ ئِی پَه ځَان اَهلِ زَمِین شوَل

O exiled one, would that there were no separation in the world! on account of its ravages the people of the world have become distressed. Ašraf χān (Gulsh. II, p. 159, 2).

چِه پَه وروُنړوْ کښِی نِفَاق کَا نَالَائِق دِی

یَا ئِی ښَه کړِی یَا ئِی مَه کړِی زدَه څَه نوْر

Those who produce enmity amongst brothers, are wretches; would that they would either act well or that they would not learn any thing else! Xušh'āl (Gulsh. II, p. 110, 1).

c) After the final conjunction چِه the Conditional is used in the sense of a Subjunctive of the Imperfect, as in Persian, when in the sentence an Optative precedes, on which it is dependent.

کَشکِی زَه خَاورِی اِیرِی دَ تَا دَ دَر وِی

چِه قَدَم دِ هَمِیشَه خمَا پَه سَر وِی

Would that I were the dust and ashes of thy door, that thy foot would always be on my head! Rah'mān (Gulsh. II, p. 27, 2).

یَا مِی مَرګ پَه هَلکَوَالِی وَیْ چِه خَلَاص وَیْ

وُه مِی نَه لِیدَیْ دَا هوْنبَرَه آلَم

Or that I would have died in childhood, that I would be free, that I would not have seen so much grief! ʿAbd-ul-Qādir (Gulsh. II, p. 196).

§. 199.

10) The Aorist.

a) The Pąštō Aorist is a simple preterite tense, like the Greek Aorist, and denotes a past action without any reference to its duration.

مَا خَطَا وُ کړَه چه تَه مِی بِی گُنَاهَ آزُرْدَه کړِی

I have done wrong, that I oppressed thee without a fault. Gulistān (Gulsh. I, p. 178).

b) Like in Persian the Aorist is in Pąštō also used, when an action, which is going on or is to be done, is to be represented as done already and therefore as certain.

بَادشَاه وُ فَرْمَایَل وُ مِی بَاخښَه اَگَرچه مَصْلَحَت نَه وُه

The king said: he is pardoned by me (= I pardon him), although it was (= is) not advisable. Gulistān (Gulsh. I, p. 158).

c) Similarly the Aorist is used in conditional sentences, when the consequence of the condition is represented as realized already, though it is only intended to remore every doubt, that it will come to pass. (cf. §. 216, 1).

کَه رَا وُ وَتَئِی خَلَاص شوَئِی کَه نَه وَتَئِ مړَه شوَئِی

If ye come out to me, you are saved (were saved), if ye do not come out, you are dead (were dead). Tārīχ-i muraṣṣaʿ (Gulsh. I, p. 30).

d) In the course of a narration, when one or more Aorists are preceding, the story is continued with the Aorist, though strictly a Perfect or a Pluperfect, as the case may be, should be employed. E. g.

یَه هَفَه مُدَّت کښِ بَادشَاه تَه سَخْت عَلِیم مَخ ښکَارَه کړ چه دوَاړَه لوَرِیَه

لَښکَرِی څَبلَه وُ رَغلِی اَوَّل چه مَیدَان تَه وُ ووْت هَم هَفَه هَلَک وُه

At that time one hard enemy showed his face to the king; when on both sides the armies had come together (Aorist), the first, who went forth to the battle-field, was that very youth. Gulistān (Gulsh. I, p. 155).

e) It is very seldom the case (and only in poëtry), that the Aorist in connexion with an optative or prohibitive particle is used instead of the Conditional.

اِیمَل خَان دَرِیَا خَان دوَاڕَه مَرْک ئِی مَه وُه

هِیڅ تَقصِیر دوَاڕوْ وُ نَه کَړ وَار یَه وَار

Both Ēmal χān and Daryā χān, would that they had not died! both have never committed any fault. Xušh'āl (Gulsh. II, p. 70, 2).

§. 200.

11) The habitual Aorist.

The habitual Aorist expresses a repeated action in time past, without any reference to its duration. The habitual Aorist بَه وُم is also used instead of the habitual Imperfect, as from this auxiliary no Imperfect is formed (see §. 162, 4; §. 216, 2).

کَه څوک بَه ئِی یَه سُود یَه سَوْدَا وُرَغَیْ بَه ئِی آزَارَوَه هَمِیشَه بَه دَ

دِلَازَاکوْ دِ لَاسَه یَه تَنگ وُه

If any one came to them for the purpose of trade, he used to be oppressed by them, he was constantly in trouble from the hand of the Dilāzaks. Tārīχ-ī muraṣṣaʿ (Gulsh. I, p. 11).

§. 201.

12) The Perfect.

The Perfect denotes an action, that is completed in time past, without reference to another tense.

یَه سپِین لَاسْ ئِی پوْرِ کَړِی دِی حِنَّا

کَه سرَّه کَړِی دِی یَه وِینوْ دَ آشنَا

He has either put Hennā on his white hands or he has made them red with the blood of the friend. Xavājah Muh'ammad (Gulsh. II, p. 105, 1).

§. 202.

13) The Subjunctive of the Perfect.

The Subjunctive of the Perfect expresses the idea of the Perfect subjectively. It is therefore frequently used, when a fact is to be stated mildly or politely, especially in mentioning opinions, maxims etc., which, by being put in the Subjunctive, get a more general colouring Its signification often coincides there fore with that of the past Future; su š. 266.

عَاقِبَت بَه دَ پسَرْلِی یَه بَارَان لُوند شِی

چِه جَامِی دِ وِی آغوْستِی دَ قَرْطَاس

At last thou wilt become wet by the rain of spring, as thou hast put on (according to my opinion) clothes of paper. *X*avājah Muh'ammad (Gulsh. II, p. 111, 2).

هَرَه وَنَه چِه تَازَه وِی نِهَال شَوِی

یَه قُوَت دَ سَړِی وُخِیږِی لَه خَایَه

Every tree, that has been newly planted, may be pulled out from its place by the force of a man.

Gulistān (Gulsh. I, p. 156).

§. 203.

14) The Pluperfect.

a) The Pluperfect denotes an action, which must be completed in past time, before another past action could occur. As regards the consecutio temporum, the Pluperfect is usually followed in Paṣṭō by the Aorist. That the Aorist is often used, where we would expect a Pluperfect, has been pointed out already §. 199, d.

هَغَه قَوم چِه دَ دَه لَه ظُلمَ پَرِیشَان شَوِی وُو یَه دُوئِی جَمَع شَول

Those people, who had become distressed by his tyranny, assembled round them. Gulistān (Gulsh. I, p. 161).

b) The Pluperfect is also used idiomatically, without any reference to another past tense, when a remote past action is mentioned, the consequence or connexion of which with another action the speaker does not like to point out.

دَا چِه خَلَاص شَه يَو وَقت يَه بِيَابَان سَتَرِی شَوَم دَ تلوْ قُوَّت مِی نَه وُه
يَه اُوښ ئِی سوْر کړَم تَر مَنْزِلَ ئِی وُ رَسَوَلَم اَوْ دَ دِی بَل لَه لَاسَ مِی
تَازِيَانَه خوَړلِی وَه

As to him who was saved: One time I became fatigued in the desert and could no (more) go; he seated me on his camel and brought me to the station — and from the hand of this other one I had received (eaten) a lashing. Gulistān (Gulsh. I, p. 184).

c) In the Pluperfect of the Passive (as in the Perfect) the participle perfect شَوَی is often left out; e. g.

دَا لَطِيفَه يَر تَاج دَ کَيْخَسرُو بَادشَاه لِيکَلِی وَه (*

This witty word was written on the crown of the king Kaiχasrū. Gulistān (Gulsh. I, p. 180).

§. 204.

15) The Subjunctive of the Pluperfect.

a) This mood is used in conditional sentences, as well in the main as in the dependent part of them; see §. 216, 3.

b) It is also used with the final and consecutive conjunction چِه, that, in order that, so that, where we likewise employ the Subjunctive of the Pluperfect.

زړَه ئِی کَړَی نَه شَه چِه لَاس ئِی دَ بَدَئِی اُوږد کَړَی بَه وُه

Their heart could not do it, that they should have stretched out (against him) the hand of wickedness. Tārīχ-i murassas (Gulsh. I, p. 80).

§. 205.

16) The Conditional (Optative) of the Pluperfect.

a) This mood is used in the main and dependent part of a conditional sentence, see §. 216, 3; further in an optative

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*) لِيکَلِی وَه = لِيکَلِی شَوِی وَه.

sentence, with or without an optative particle (see an example §. 153).

b) The Conditional of the Pluperfect is also used, after a final and consecutive conjunction (چه that, in order that, so that) in the same sense, as the Subjunctive of the Pluperfect (§. 204, b).

دَا بې ګُنَاهَ وَهَل دَ ښځې اَو تَـرَل لَه آدَمِيَتَ لِرِی دِی بوْيَه چه شَفَاعَت

مې ئې کَړَی وِی

This beating of the woman without reason (fault) and the binding (of her) is inhuman, it was necessary, that I should have interceded for her. Kalīlah ō Damanah (Gulsh. I, p. 112).

شَرْط دِ دَ هَمْجِنسَئِی يَه لَځَاې نَه کَړ چه زَه يَه دَا بَلَا آخْتَه نَه وَیْ

Thou hast not performed the duty of brotherhood, that I would not have been involved in this calamity. Kalīlah ō Damanah (Dorn, Chrest. p. 11).

§. 206.

17) The Past Future.

By the past Future a future action is described as already accomplished. In the Paṣtō however this signification is rarely found, the past Future usually expressing possibility or probability of an action, which might have been done. It corresponds therefore in most cases to the Subjunctive of the Perfect, the proper past Future being in Paṣtō usually expressed by the Aorist; see §. 216, 1.

دَا يَه ډېر څَه بَه خَرْڅ شَوَی وِی اَو غَرِيبوْ تَه بَه وَرکَړَیْ شَوَیْ وُه

This may have been sold for much and it might (then) have been given to the poor. Matth. 26, 9.

يَه خپَل عُمر بَه هِيچَا لِيدَلِی نَه وِی

هَغَه چَاړِی چه يَار هَر سَاعَت يَه مَا کَا

None will have seen in his life those things, which my friend inflicts on me every hour. Rah'mān (Gulsh. II, p. 21, 1).

II. The Synthetical part.

§. 207.

I. The simple sentence.

Every sentence must consist of a subject and predicate. The subject may be either a substantive or pronoun or adjective (participle) or numeral; it is usually not expressed, when it consists of a pronoun and its predicate is a verb, as: وایم, I say, except a particular stress be laid upon it, as: زه وایم, I say (not you). The subject must always be in the Nominative and may be nearer defined again by an attribute.

The predicate is commonly a verb, but it may also be a substantive, pronoun, adjective (participle) or numeral, in the last four cases a copula (viz, the auxiliary verb 'to be' and 'to become') is required, by means of which the predicate is connected with the subject, as: چار کلکه دی, the work is hard. The predicate may also take an attribute like the subject.

As regards the position of the subject and predicate in a Paṣtō sentence, it is to be observed, that the subject, as a rule, precedes the predicate. When the predicate is an adjective etc. (not a verb), it follows immediately the subject and the copula is put last, just as in Latin, as: خبره مناسبه نه دی, the word is not becoming; but the copula may also immediately follow the subject and the predicate may be put last, as: خبره نه دی مناسبه. The predicate is only then put first in a sentence, when a particular stress is laid upon it, as: مناسبه نه وه خبره, unbecoming was the word.

§. 208.

Concord of the subject and predicate.

1) If the predicate be a simple verb, it must agree with its subject in number and if the verb be compounded (with a participle), also in gender, as: سړی راشی, the men come; دُنیا پاتو شوونی دَه, the world is being left behind; جِنَئی راغلَه, the girl came. But when the subject is a collective noun, the verb as predicate may follow in the Plural, as: هغه قوم په دُوئی جمع شول, those people assembled round them (Gulsh. I, 161).

When the subject is a feminine but contains masculine individuals, the predicate may be put in the Plural masculine, as: قبیلَه ئی هغه ځای ته وُختَل, his family went up to that place (Gulsh. I, p. 34).

When the predicate precedes the subject in the sentence (especially, when the predicate consists of the substantive verb 'to be'), it may be put, without any reference being had to the following (not yet mentioned) subject, in the III. person (masc.) Singular; e. g.

نِشتَه دَیْ په زور نَه په زاری خَلاصی لَه مَرگ

There is not by force nor by wailing an escape from death. *X*avājah Muh'ammad (Gulsh. II, 117, 3).

را تَه بَس دَیْ دَ بُلْبُلو ترانَه

To me is sufficient the melody of the nightingales. ʒAbd-ul-Qādir χān (Gulsh. II, p. 199, 2).

دَ عَمَلُونْ په خیرَئی کښی به وُکښه شی پَخوس زَرَه نیکَئی

On the scrip of actions will be written fifty thousand good actions. Favāid uš-šarīʒāh (Gulsh. I, p. 71).

2) When the predicate is an adjective (participle etc.), it must agree with its subject in gender and number; but the

constructio ad sensum is also admissible, e. g. یَار friend, may also denote a female friend, and in this case the adjective as predicate may be put in the Feminine.

آدَم خِیلِی آفرِیدَئِی دِی سَرِی وَ سپِینِ

The Āfrīdī girls of the Ādam χēl are red and white. Xušh'āl (Gulsh. II, p. 54, 2).

It is an anomaly, if the adjective as predicate, referred to a subject in the feminine Plural, remains in the feminine Singular (as in Hindī).

وَاژکُونَه شِو هَمَکِی دَ دُنِیَا چَارِ

Upside down were put all the affairs of the world. Xušh'āl (Gulsh. II, p. 42, 4).

هَیْ هَیْ یَه هَغوْ چِه یَه هَغوْ وَرخُوْ بَاردَارَه اَوْ یَیْ وَرْکَوُونکِی وِی

Woe, woe to those, who in those days may be pregnant and giving suck. Matth. 24, 19.

3) When the predicate is a substantive (with a copula), a twofold connexion between subject and predicate is possible:

a) The copula (i. e. the auxiliary verbs 'to be', 'to become') may agree with the subject in gender and number, though the substantive as predicate may be of another gender and number; e. g.

کَه سِینَه مِی سَرَه چَاک کِړِی وُ بَه وِینِی

چِه مِی ستَا لَه غَمَ وِینِی دَرَست جِگر دَیْ

If thou tearest asunder my breast, thou wilt see, that all my heart is blood (Pl.) out of grief for thee. Xušh'āl (Gulsh. II, p. 64, 1).

b) The copula may agree with the predicate in gender and number (and not with the subject); this is generally the case in Paṣṭō; e. g.

یَار دِ تَل اوْسِی خَنْدَانَ خَامُوشِی دَ یَار خَزَان دَیْ

The (fem.) friend should always be laughing; the silence of the friend is (like) autumn. Ah'mad Shāh (Gulsh. II, p. 210, 3).

جِه کَړی پَکَړَئِی ئِی پَښِی وِ لَه خِیَالَ

اوْس لَه خَاورُو سَرَه خَاوړی شوِ کَمِینِ

They, who had put on out of fancy crooked turbans, have now become mean dust with dust. Xavājah Muh'ammad (Gulsh. II, p. 116, 2).

ښکُولِی بَشَړِی ئِی خُمُورِ دَ زړَه اَرمَان شوْ

Their fair faces became the objects of desire of our heart. Idem (Gulsh. II, p. 117, 3).

§. 209.

Enlargement of the simple sentence by a near and remote object.

1) When the predicate is a verb, it may according to its signification subordinate a near (Accusative) or remote object (Dative) or both at the same time. Intransitive verbs can only subordinate a remote object, transitive and causal a near and remote object. Some transitive and causal verbs may subordinate a double Accusative, one denoting the near object and the other the predicate, but only in the Imperative, the Present, the Subjunctive of the Present and the Future; e. g.

تَمَاشَا دَ گُلشَن څَه کَوَم بِی تَا یَاسمِین وَ سَمَن څَه کَوَم بِی تَا

What shall I make*) the sight of the rose-garden without thee? the jasmin and lily what shall I make without thee? H'amīd (Gulsh. II, p. 77, 4).

Such verbs, which govern a double Accussative, are: to make, to create, to elect, to call, etc.

As regards the position of the near and remote object in the sentence, it is to be observed, that the subject (when expressed by a substantive or pronoun) is usually followed by the near object (Accusative), to which the remote object (Dative) succeeds, the verb as predicate closing the sentence. But in this respect much liberty prevails, one or the other member of the sentence being placed before or after the other, as it may be considered of greater importance. — The near and remote object may of course be again nearer defined by an attribute.

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*) I. e. what shall I do with.

بَادشَاه خپَل رَاز دِ وَر تَه نَه وَائِی .

The king should not tell his secret to them. Kalīlah ō Damanah (Gulsh. I, p. 105).

دَ دُنِیَا دَوْلَت چِه مَخ کَا وَ سَړِی تَه خَلقِی وَر سَرَه کَاندِ یَارِئِی ډېرِی

When the wealth of the world turns its face to a man, the people make many friendships with him. Gulistān (Gulsh. I, p. 171).

2) In transitive and causal verbs the active construction is exchanged for the passive in the Imperfect, Aorist, Perfect, Pluperfect and Past Future, the participle, with which these tenses are compounded, having a passive signification. The remote object (Dative) is thereby not affected, but the near object (Accusative) is made the subject of the sentence and the proper subject must be put in the Instrumental (as the agent) being thus made a nearer definition of the verb as predicate. It is understood, that the verb (participle) must agree in number and gender with the subject.

رَاحَت بِی زَحْمَت نَه دَیْ چَا مُوندَلَیْ

By none tranquillity has been found without pain = none has found tranquillity without pain. Rah'mān (Gulsh. II, p. 26, 2).

But now and then the impersonal construction of the Hindī is imitated, the verb remaining in the masculine Singular (as in the neuter) and the Nominative (properly the subject) being put in the Dative (with the postfix تَه etc.).

خوَاهِش ئِی وَر سَرَه دَ صُحْبَت وُشَه پَه هغَه حَال کښِ چِه دِی مَسْت وُه

وِینځِی ځَان تَه نَه پرېښوْد مَنَع ئِی وُ کړَه

He wished to cohabit with her in that state, when he was drunk; the slave-girl did not give herself up (and) refused (him)*). Gulistān (Gulsh. I, p. 185).

Also intransitive verbs are now and then constructed passively in the past tenses, if their signification borders on the Passive.

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*) The Hindī would be: उस् ने आप् को नहीं छोड़् दिआ.

وُ سَه ډېر ځلَه خپَل ځان پَروَانَه شَمع

هِيڅ ئِی زَدَه نَه کړَه حَمِيدَه سوَل ځمَا

Many times its own self was burnt by the moth by means of the candle; it did not at all take to heart, o H'amīd, my burning*). H'amīd (Gulsh. II, p. 77, 2).

§. 210.

Enlargement of the simple sentence by a nearer definition of the verb as predicate.

The verb also may in Paṣṭō be nearer defined in different ways: by cases (Nominative of time, place, Instrumental of means, etc.), by prepositions and postpositions with nouns, by adverbs of time, place etc., just as in any Latin or Greek sentence.

يَوَه ورَخ اَحْمَق ځَارِبَه تَه پَه جَدَل کښِی

وُکَړ دَا رَنګَه ډَنګَر هوْښِيَار مَقَال

One day a clever lean (man) addressed in a dispute in this way a speech to a fat fool. Gulistān (Gulsh. I, p. 155).

In this sentence the verb as predicate (وُکَړ) is nearer defined by: يَوَه ورَخ, one day (Nominative of time), further by: پَه جَدَل, in a dispute (noun with a preposition), by the adverbial expression دَا رَنګَه, in this manner, thus, and by: ډَنګَر هوْښِيَار, by a clever lean (man), the agent and logically the subject of the sentence.

§. 211.

II. The compound sentence.

Two or more sentences may so be joined together that a compound sentence is thereby made up. This is done either by way of coordination or of subordination.

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*) The proper translation would run thus: the moth has burnt itself — by the candle. — پَروَانَه is masc.

A. Coordination of sentences.

Two or more sentences may be so joined together, that every sentence remains independent of the other. The coordination may be either loose or be made up by coordinative conjunctions (cf. §. 175).

دَ مُغَلْ زَر ئِی خوَرَل پَه طَرِیق دَ سِیَاهَئِی وَر سَرَه وُو

They ate the gold of the Muγals, they were with them in the form of non-combatants *). Tārīχ-i murassas (Gulsh. I, p. 52).

جَنګُونَه ئِی وُکړَل اَمّا پَه هَر جَنګ شِنوَارِی بَرَیْ وُکړ

They fought battles, but in every battle the Shinvārīs got the victory. Ibid. (Gulsh. I, p. 52).

یَا هَغَه پَښتَانَه نوْر وُو دَا څَه نوْر شوَل

یَا دَ خُدَایِ دَیْ اوْس هَسِی فَرْمَان

Either those were other Afghāns (and) these (present) have become others, or such is now the order of God. Xush'āl (Gulsh. II, p. 51, 3).

§. 212.

Contraction of coordinate sentences into one.

When two or more sentences have either the same subject or the same predicate or the same near or remote object, or have any other member of the sentence in common, they are usually contracted into one sentence with or without coordinative conjunctions.

خِلعَت اَو نِعمَت ئِی وَر تَه عِنَایَت کړَه

He bestowed on him a dress of honour and wealth. Gulistān (Gulsh. I, p. 178).

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*) سِیَاهِی, the shade (scil. دَ لَښکَر, of the army) = non-combatants.

نَه مُدَام يَه سَرِی غَم وِی نَه ښَادِی يَه هَر دَمَک

Man has neither always grief nor in every moment joy.
H'amīd (Gulsh. II, p. 93, 3).

§. 213.

Concord of the subject and predicate in a contracted sentence.

1) When in a contracted sentence the subject consists of several nouns, the predicate is usually put in the Plural, but it may also remain in the Singular, when the nouns are in the Singular. When the subject consists of nouns partly in the Singular, partly in the Plural, the predicate is only rarely put in the Singular. When the several nouns constituting the subject have the same gender, the predicate agrees with it, but when they differ in gender, the Masculine has, as a rule, the preference; but the predicate may also agree with the gender of the last noun, especially when the several nouns are in the Singular, or it may follow the gender of the most important noun or nouns.

اَمَانَت دِيَانَت ئِی وَر مَعلُوم شوَل

His faithfulness (and) conscientiousness became known to him. Gulistān (Gulsh. I, p. 170).

مَال وْ مِلک مَانرَئِی ئِی وْ سپَارَل يَه نوْرو

Wealth and property (and) houses they intrusted to others.
Ašraf χān (Gulsh. II, p. 158, 3).

لَاسْ (* پښِی کړَه زَرْکِی سرَه يَه قَهقَه خَاندِی

Hands and feet were made red by the partridge; it laughs with loud laughter. Xušh'āl (Gulsh. II, p. 76, 3).

کَنْج اَو خَزَانَه مِی دَا ځَای دَفَن کړِی دَه

The hoard and treasure has been buried by me in this place.
Kalīlah ō Damanah (Gulsh. I, p. 86).

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*) لَاسْ = لَاس وْ, the conjunction وْ being occasionally shortened to u; لَاس is also used as a collective noun.

یَوَه شَخص تُورَه اَو چَاړَه اَو کُتِی دَ اَحدَاد مُظَفَّر خَان تَه رَاوړَه(*

One man brought the sword and knife and rings of Ah'dād to Muḏaffar χān. Tārīχ-i murassas (Gulsh. I, p. 33).

2) When in a contracted sentence the subject consists of a pronoun of the I., II. and III. person, the verb as predicate is put in the I. person Plural; but when the subject is a pronoun of the II. and III. person, the verb is put in the II. person Plural.

عَاشِقِی لَا زَه تَه نَه وُو چِه پَیْدَا وَه

Love was created, when I and thou were not yet. Xush'āl (Gulsh. II, p. 64, 1).

چِه دِ زَه اَو رَقِیب سَم کوْرُو وَ مَخ تَه

When I and the rival look straight into thy face. H'amīd (Gulsh. II, p. 101, 2).

§. 214.

B. Subordination of sentences.

Two or more sentences may so be joined together, that one becomes subordinate to the other. A dependent sentence may be subordinated to the main sentence in two ways:

1) by subordinative conjunctions (§. 176).

2) by the relative چِه and relative particles.

It is not to be lost sight of, that also dependent sentences may in their turn be either coordinated or subordinated to each other. The main and dependent sentence may also be contracted into a simple sentence by omitting the predicate in the dependent sentence, as: خُدَای دِ هِیڅوْک خوَار نَه کَا لَکَه مَا, may God not make any one wretched like me (= as he makes me wretched).

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*) In this sentence تُورَه and چَاړَه are considered the most important subjects and the predicate (رَاوړَه) therefore agrees with their gender.

§. 215.

1) Subordination of a sentence by subordinative conjunctions.

All subordinative conjunctions are in Paṣṭō constructed with the Indicative, only the final conjunction چه, in order that, requires the Subjunctive (of the Present, Perfect, Plup.), partly also the Optative (of the Imperfect, Plup.), and more rarely the habitual Imperfect (§. 197, b). Also the consecutive conjunction چه, that, so that, requires the Subjunctive after certain verbs, as: to command, to ask, to require etc., and after بۆیَه, it is necessary, ځاې لَرِی, it is becoming, and similar expressions the Subjunctive is also in use. (cf. 194, c).

ځاې لَرِی کِه وَندَیْ ځان یَه خَاورۆ خښ کَرَم

چِه مِی پَس لَه مَرْګ ځاې دَیْ یَوْ مَغَاک

It is becoming, that I bury myself in the dust whilst living, as after death my place is a pit *). Rah'mān (Gulsh. II, p. 21, 2).

چِه کَرْم نَه وِی لَه خُدَایَه فَتْح نِشتَه

کَه اَفزُون شِی تَر مَلَخ سِپَاه دَ چَا

When there is no favour from God, there is no victory, though the army of some one may be more numerous than locusts. Xušh'āl (Gulsh. II, p. 34, 3).

As however the subordination of a sentence by a conditional particle admits of many varieties and is of great importance, we must separately treat of it.

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*) In this sentence another sentence is again subordinated to the dependent one by the relative particle چه, 'as'. کَرَم is the Subjunctive dependent on: ځاې لَرِی.

§. 216.

Conditional sentences*).

In conditional sentences the dependent part, headed by the conditional conjunction کَه kah, if, may either precede the main sentence or follow it. As to the formation of a conditional sentence the following particulars are to be observed:

When the condition and that, which is conditioned thereby, is to be represented as positive and certain, the Indicative is used in the main and dependent part of the sentence; but if the condition and its consequence is to be represented as uncertain or doubtful or as a subjective opinion only, the Subjunctive is used in both parts of the sentence; but the mood may vary in the main and dependent part, according to the degree of certainty, which is to be expressed. In the main sentence the Imperative may also occur under certain circumstances.

زَه رَحْمَان بِی خپَلَه یَارَه نوْر څَه نَه غوَاړَم

کَه قَبُولَه شِی**) دَ خُدَایِ پَه دَر دُعَا ځمَا

I Rahmān do not desire any thing else besides my friend, if my prayer be accepted at the gate of God.

Rah'mān (Gulsh. II, p. 4, 1).

کَه تَمَام جَهَان پَه خپَلَه کِیدَه وُخُورِی

یَاد بَه نَه شِی پَه دَرُود اَوْ پَه دُعَا

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*) What is said here about conditional sentences refers equally to such sentences, which are not strictly conditional according to their form, but according to their meaning. This is the case, when in the dependent sentence an indefinite pronoun is used (instead of the conditional conjunction کَه), e. g.: Whatever I would say, would vex him = if I would say any thing, it would vex him.

**) قَبُولَه شِی may be, according to its form, the Indicative or Subjunctive; here it is likely the Indicative.

If thou eat up the whole world in thy belly, thou wilt not be remembered with benedition and prayer.

Rah'mān (Gulsh. II, p. 6).

کَه دِیدَن دِ دَ چَا خْوَښ وِی وَر تَه ګُوْرَه

If the sight of any body be agreeable to thee, look at him!

Ibid. (Gulsh. II, p, 6).

In lively sentences, when the condition and its consequence is represented as accomplished already, the Aorist is used in both parts of the sentence with the sense of the Present. (§. 199, c).

سَرَیْ وَرْ تَه پَه تَلْوَار وَاسْتَوَه کَه نَن صَبَا رَا وُوتَل بِهتَر کَه نَه مړَه شوَل

Send quickly a man to them: if they come out to me (if they have come out) this morning, it is better, if not, they are dead (they have become dead).

Tārīχ-i muraṣṣaṣ (Gulsh. I, p. 31).

In a similar way the condition is anticipated as accomplished already (in the sense of a Past Future) in such sentences, where the consequence of the condition is predicated as future.

کَه مِی اِیَار وُلِیدَه چِه دَا دَیْ زړَه بَه بَهَار شِی پَه زِیَر ګُلُونَ

If I have (= will have) seen my friend, that he is here, (my) heart will become a spring with yellow roses.

Ah'mad Shāh (Gulsh. II, p. 208, 2).

نَاهَمْوَارْتِی بَه هَرګِز وَر پِیښِی نَه شِی

کَه پَه خپَلَه اَندِیښَنَه سَرَی هَموَار وُه

Improprieties will never happen to him, if a man will have been (has been) proper in his own thought.

Xush'āl (Gulsh. II, p. 58, 1).

2) When the condition and that which is conditioned thereby, is to be represented as such, that it could happen under certain circumstances, but does not happen in reality, because the condition is not fulfilled, the Conditional of the Imperfect is usually employed in the dependent sentence and in the main sentence the Habitual Imperfect. (See also sub 4).

که پیدا نه وای دیدن بیلتون به مړ وه(*

له دیدن خون بهیږی دریغ دریغ

If there would be no meeting, separation would be dead; on account of meeting the blood flows, alas, alas!
Ah'mad Shāh (Gulsh. II, p. 207, 1).

In poëtry the simple Aorist is sometimes used instead of the Habitual Aorist به وم etc.; e. g.

که د یار د هجر غم را باند نه وی

را ته سهل وه سړیو د زندان اور

If the grief about the separation from the friend would not press upon me, the fire of the prison would be easy to me, o men!
Ašraf χān (Gulsh. II, p. 156, 2).

د غنچی خندا محال وه په چمن کښی

که نسیم پر ګذر نه کړی هر صبا

The laughing of the rose-bud would be impossible in the garden, if not every morning the zephyr would pass over it.
Xušh'āl (Gulsh. II, p. 33, 1).

The Conditional of the Imperfect may also be used as well in the main as in the dependent sentence; e. g.

غم خو ستا د رسوائی کړم نه د سر کړم

که می دا اندیښنه نه وی تا کتی

I grieve indeed for thy shame, not about (my) head; if I had not this anxiety, thou wouldst see (what I would do).
Xušh'āl (Gulsh. II, p. 62, 2).

3) When the condition and that, which is conditioned thereby, is represented as such, that it could have happened under certain circumstances, but has in reality not happened, because the

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*) به — وه the habitual Aorist, because this auxiliary is not possessed of an Imperfect; see §. 200.

condition has not been fulfilled, the Subjunctive of the Pluperfect or the Habitual Imperfect is used in the main sentence, and the Conditional of the Pluperfect or the Subjunctive of the Pluperfect in the dependent sentence, or the Conditional of the Pluperfect may be used in both parts of the sentence, when the main sentence contains a dependent sentence at the same time, subordinated by the conjunction چه, which in such a conjuncture requires the Conditional mood (§. 205, 6).

نَه یَوَه شِپَه ئِی تَاخِیر کَړَی وِی مَا بَه بَهَا دَ وِینځِی دوْچَنْدَه وَر کَړِی وَه

If be had delayed it one night, I would have given him double the price of the slave-girl. Gulistān (Gulsh. I, p. 185).

یَه نَارُوْ بَه مِی بِیدَار کَړ کَه خُوب وَړَی وِی
بَارِ وِیښ رَا تَه اُوْدَه شَه دِلرُبَا خَمَا

I would have awakened him by my cries, if he had been overcome by sleep; being quite awake my heart-ravisher became sleepy towards me. Rah'mān (Gulsh. II, p. 4, 1).

کَه پوْهِیدَلِی بَه تَاسُو وَئِی چِه څَه دَیْ هَغَه ـ بَه نَه کَرَمُوْ بَانْدِ بَه تَاسِی حُکم نَه کَاوُه

If you had understood, what this is — you would not have passed judgement on the innocent. Matth. 12, 7.

کَه تَا هَم دَا هَسِی لِیدَلِی وَیْ لَکَه مَا لِیدَلِی دِی شَایَد*) چِه صَحَرَا دِ هَم دَ دِیوْ لَه غَم پِرِیښِی وَیْ

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*) The main sentence is here شَایَد, it is possible, which by means of the conjunction چه subordinates the following sentence, in

If thou hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.

Kalīlah ō Damanah (Dorn, Chrest. p. 10).

4) As in Persian the Conditional of the Imperfect is often used in Paṣ̌tō in the sense of the Conditional of the Pluperfect, which must be gathered from the context. The Conditional of the Imperfect may either be used in both parts of the sentence, or the Habitual Imperfect may be used in the main sentence and the Conditional of the Imperfect in the dependent sentence.

که په ما دی څه اثر کولی وعظ تا ناصح را ته هاله ویلی وعظ

If thy admonition had made any impression on me, thou, o adviser, wouldst then have told me admonition.

H'amīd (Gulsh. II, p. 90, 2).

چه څه می ویلی مالکی می د ده په پرهار دو ړولی

Whatever I would have said, I would have sprinkled salt on his wound. Gulistān (Gulsh. I, p. 171).

د طالب د مطلوب راز به ما در و ښو

که ته نه وای خبردار له دی رواج

I would have shown to thee the secret of the seeker and the sought, if thou hadst not been aware of this custom.

Rah'mān (Gulsh. II, p. 13, 3).

§. 217.

Elliptical conditional sentences.

The Paṣ̌tō uses also elliptical conditional sentences, the main sentence of which must be supplied from the context.

1) When the conjunction که is connected with the Subjunctive of the Present, an optative sentence is formed,

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which the Conditional of the Pluperfect is required, corresponding to the Conditional of the Pluperfect, used in the dependent sentence headed by که, if.

to which must be properly supplied: it is good or something like it. By the Subjunctive Present the desire or wish is predicated as possible.

زه خَوَاجَه مُحَمَّد دِ پروٴت یَم یَه دَربَار کښی

مِیَان صَاحِبَ کَه مِی وُنِسی تَر لَاس

I *X*avājah Muh'ammad have fallen down at thy court; o Lord, if thou take me by the hand (supply: it is good = please take me by the hand!). Xavājah Muh'ammad (Gulsh. II, p. 112, 1).

2) When the conjunction که is connected with the Conditional of the Imperfect, it is hinted thereby, that the desire or wish is looked upon as impossible.

مَرْتَبَه کَه ستَا دَ عِشق کړَم وَر څَرْکَنْدَه

مَلَایِک بَه وَاړَه وَائِی کَه بَشَر وِی

When I make known to them the degree of thy love, all angels will say: if we (only) would be men!

Rah'mān (Gulsh. II, p. 27, 2).

The dependent sentence may also, vice versa, be wanting; in such cases the condition is to be gathered from the context. Or the dependent sentence may be replaced by an Anakoluthon, which contains, logically, the condition. In such (main) sentences the Habitual Imperfect is used, sometimes also the Habitual Aorist.

مَا بَه سَاز دَ سَرْ قَدم کړ ستَا وَ لُور تَه مِی بَه یَم کړ

مَا بَه ستَرکِی کړِی نَعلَیْن تلَم بَه زَه یَه رَاس یَه عَیْن

I would (willingly) make of my head the sole of the foot, I would make an ocean to thy daughter.

I would make my eyes shoes, I would go on my head and eye (supply: if it was possible for me to leave my place).

Yusuf and Zulaiχā (Dorn, Chrest. p. 202).

یَوْ زَمَان بَه هِجرِی تِیر یَه دَکَن نَه کړ

دَورَان کَلَه یَه وَینَا خپَلَه رَضَا کَا

The exiled would have never passed a moment in the Dekhan — but when does fate assent to one's word? (= if fate would assent to one's word). Ašraf χān (Gulsh. II, p. 158, 1).

نَندَارچِیَانۆ بَه ئِی شَرْح دَ مَخ وُه کړَه

تَحَیُّر وَر تَه آوَاز دَ لَا تَقُلْ کَا

The spectators would have made a description of (her) face — amazement called out to them: do not speak!

šAbd-ul-Qādir χān (Gulsh. II, p. 190, 1).

§. 218.

2) Subordination of a sentence by the relative pronoun and relative adverbs.

Relatively dependent sentences are formed by the relative pronoun چه, which refers to the noun of another sentence, or by relative adverbs, which are usually in correlation with another adverb.

بُت پَرَسْت وَائِی حَمِید وَ هَغَه کَس تَه

چِه بَندَکِی کَوِی دَ خُدَای یَه رُوی رِیَا کښی

H'amīd calls him an idolater, who serves God with the face and hypocrisy.. H'amīd (Gulsh. II, p. 88, 2).

کَه یَار غوَاړِی هُنبَرَه ژَاړَه څۆ چِه دَر شِی حَمِیدَه

If thou wilt have (thy) friend, wail so long till he come to thee, o H'amīd! H'amīd (Gulsh. II, p. 89, 2).

§. 219.

Abbreviation of subordinate sentences.

A subordinate sentence may be abbreviated by the construction with the Nominative absolute (§. 181, 2, sqq.). In this case the subordinative conjunction is left out and the sentence is loosely

subordinated to the main sentence, the subject (or agent, who may be expressed in the Instrumental) being always identical with the subject (or agent) of the main sentence.

څخو غوښه ئې په منګل کښې نیولې په نیوډې د یوې ونې ئې پرواز کاوه

Having taken a little flesh in its bill it flew about in the vicinity of a tree. Kalīlah ō Damanah (Gulsh. I, p. 87).

§. 220.

The direct oration.

The Paṣṭō knows no oratio obliqua and does therefore not subordinate such sentences, as the Latin, but renders with primitive simplicity the words, as they were spoken (in a direct oration). These words are always introduced by the particle چه (like the Greek ὅτι and the Persian که) without being subordinated thereby to the main sentence, and this چه is therefore in such cases only a sign of a following direct oration and is not to be translated.

په عرض ئې ورسول چه که منصب زه یواځې واخلم دا نور قوم به را سره حسد وکا

He respectfully rejoined: if I alone take this dignity, these my other countrymen will envy me.
Tārīχ-i muraṣṣaʿ (Gulsh. I, p. 43).

هرمز شاهزاده چا و پښتیده چه د پلار د وزیرانو څخه د څه خطا ولیده چه د و تړل

Somebody asked the Prince Hurmuz: what fault hast thou seen in the vazīrs of (thy) father, that thou hast imprisoned them?
Gulistān (Gulsh. I, p. 162).

§. 221.

Interrogatory sentences.

It is evident from the preceding paragraph, that in Paṣṭō only direct interrogations are in use. The question itself is generally not pointed out by interrogatory particles, but only by the voice of the speaker; sometimes څه is employed as interrogatory particle, after the precedent of the Hindī (किआ), which need not be translated. The double interrogation (whether — or) is expressed by: یا, که — که, څه, but in the first member څه or که is often dropped.

آرویدَلی دِ نَه دِی چِه حَکیمَانْو وَیَلی دِی

Hast thou not heard, that the wise have said?
Gulistān (Gulsh. I, p. 169).

څه دَ غَم پَلَوْ دَیْ چِه خُمَا پَه سترکوْ پرېووْت

نَه وِینَم پَه سترکوْ حَقیقَت وَاړَه مُبین

Is it the veil of grief, that has fallen on my eyes? I do not see the whole clear truth. Xušh'āl (Gulsh. II, p. 52, 3).

پَه دَهَن کښی دِ غَاښونَه تِجلَه کَا

یَا عُوټَئی پَه غُنچَه کښی دَ شَبْنَم دِی

Are in thy mouth thy teeth glittering, or are they drops of dew on the rose-bud? Rah'mān (Gulsh. II, p. 29, 1).

§. 222.

Ellipsis.

An ellipsis is frequently met with in Paṣṭō, especially in poëtry. It is very common, that in interjectional sentences (especially in asseverations and imprecations) the verb 'to be' is left out, as: ستَا پَه سَر (supply: ږوْ), by thy head (I swear).

نه بلوچ نه هزاره واړه چرکین دی

نه ئی دین نه ئی مذهب ستر ئی فاش

Whether Balōch or Hazārah, all are dirty, they have neither faith nor religion; may their privities be disclosed!*).

Xušh'āl (Gulsh. II, p. 46, 3).

Besides this we meet with some kinds of Aposiopesis (reticence), the most common of which we will point out in the following quotations.

هر څوک چه له دی فانی نفس وابستکی کا

نه به شی تړلی په زنځیر سره هوا

Whoever depends on this transitory breath, (he shall know that) the wind (breath) will not be bound with a chain.

Rah'mān (Gulsh. II, p. 5, 2).

نه یوه پیاله د میو نه د درست جهان خراج

زه او می ای محتسب که می خونه شی تاراج

Not a cup of wine — not the tribute of the whole world. I and the wine, o censor! though my house be plundered. (I. e. A cup of wine is not to be compared or exchanged for the tribute of the whole world. I and the wine are inseparable etc.).

نه یو ښه لائق فرزند د پلار په خونه

نه د سرو د سپینو ګنج د ده په کور

Not a good worthy child in the house of the father — not a treasure of gold and silver in his house (= a good child is not to be compared with — or is far superior to —).

د صبا بانګ د ملا ویل د زاهد له هغه کور وتل په جست و جو د بل

ځای شه

The cry of the morning (= the crowing of the cock), the call of the Mullā (from the minārah), the issuing of the ascetic from that house (was one and the same), he went in search of another place. Kalīlah ō Damanah (Gulsh. I, p. 111).

*) Supply here: د وی; this is a common Afghān imprecation.

Appendix I.

The Calendar of the Afghāns.

The Afghāns reckon by lunar years according to the common muh'ammadan calendar. The names which they give to the months of the year differ from the Arabian nomenclature, wherefore we have put down the Pạṣṭō and the corresponding Arabic appellations of the months.

Pạṣṭō.

	days.
حَسَن حُسَين h'asan h'usain	30
صَفَرَه ṣafarah	29
*) وړُنبَئِی خوْر vṛumbaī χōr	30
دوَيَمَه خوْر dvayamăh χōr	30
دړيَمَه خوْر dreyamăh χōr	30
څلوْرَمَه خوْر ṭalōramăh χōr	29
دَ خُدَای مِيَاشت da χudāe miāšt **) . .	30
***) شوْ قَدر šō qadr / بَرَات barāt	29
روْژَه rōžăh	30
وړُوکَی اَختَر vṛūkai aχtar	29
مِيَانَه miānăh	30
لوْی اَختَر lōe aχtar	29

*) Literally: the first sister.

**) Literally: the month of God.

***) Also: دَ شوْ قَدر مِيَاشت or: دَ بَرَات مِيَاشت; شوْ is assimilated from شَب night, therefore شوْ قَدر = Pers. شَبِ قَدر.

Arabic.

	days.
مُحَرَّم muh'arram	30
صَفَر ṣafar	29
رَبِيعُ ٱلْأَوَّل rabīʿu-l-avval	30
رَبِيعُ ٱلثَّانِى rabīʿu-ṡ-ṡānī	30
جُمَادَى ٱلْأَوَّل jumāda-l-avval	30
جُمَادَى ٱلثَّانِى jumāda-ṡ-ṡānī	29
رَجَب rajab	30
شَعبَان šaʿbān	29
رَمَضَان ramaẓān	30
شَوَّال šavvāl	29
ذِى ٱلْقَعْدَه ḏī-l-qaʿdāh	30
ذِى ٱلْحِجَّه ḏī-l-ḥ'iǰǰāh	29

In the eastern parts of Afghānistān, which border on India, the Indian appellations of the months are frequently used. These are solar months; their names are:

Paṣtō.		Hindī.	
بَيْسَاک, وِسَاک baisāk, visāk,	April-May*).	बैसाख	baisākh.
جيٹ jēṭ	May-June.	जेठ	jēṭh.
هَاړ, آړ hāṛ, āṛ	June-July	असाढ़	asāṛh.

*) Properly from the middle of April to the middle of May.

ساون sāvaṇ. / پشکال paśakāl*)	July-August.	सावन् sāvan (श्रावण).
بادرو bādrō . .	August-September.	भादों bhādŏ (भाद्र).
آسو asū . . .	September-October.	आसिन् āsin.
کتک katak .	October-November.	कातिक kātik.
مگر magar**)	November-December.	अघन aghan(आग्रहायण).
پوه pōh . . .	December-January.	पौष pauṣ (पूस्).
ماه māh . . .	January-February.	माघ māgh.
پگنړ paganṛ .	February-March.	फागुन phāgun.
چیتر čētār . .	March-April.	चैत्र čaitr (चैत्).

For the days of the week the Persian appellations are in use in Western Afghānistān, as: شنبه šambeh, Saturday, یکشنبه yak šambeh, Sunday etc., but in Eastern Afghānistān the following names, partly taken from the Hindī, are current:

Paṣṭō:	Persian:
خالی χālī, Saturday.	شنبه šambeh.
اتوار, اتبار itbār, itvār, Sunday.	یکشنبه yak šambeh.
گل, پیر gul, pīr, Monday.	دوشنبه dō šambeh.
نهه nahăh, Tuesday.	سه شنبه seh šumbeh.
چار شنبه čar šambeh, Wednesday.	چهار شنبه čahār šambeh.

*) پشکال = वर्षकाल, the rainy season, rain falling in the Panjāb chiefly in July-August.

**) Sindhī: मंघिरु manghiru, Panjābī: मंघर (मार्गशिर).

پانشنبه pānšambeh د زیارت ورځ da ziārat vraj	Thursday.	پنج شنبه panj šambeh.
جمعه Jumăh, Friday.		جمعه Jumăh.

The names of the different seaons are: سپرلی sparlai, spring (or پسرلی psarlai), comprising February, March and April; اوړی ōṛai, summer generally (consisting of دوبی dūbai, hot weather, May and June, and پشکال pašakāl, rainy season, July-August); منی manai, autumn, (the latter half of August, September, October); ژمی žimai, winter (November, December, January). This division of the seasons however can only be applied to the moderate hill-climate of Afghānistān.

Appendix II.

Survey of the conjugation of the Paṣto verbs.

I. The intransitive verb ending in al.

Infinitive: تښل tṣ̌-al, to flee.

Imperative:

Sing. وتښه vṓ tṣ̌-ah, flee.

Plur. وتښئ vṓ tṣ̌-aī, flee ye.

A. From the Imperative are formed:

1) The Present.

Sing.

زَه تښم zah tṣ̌-am, I flee.

تَه تښی tah tṣ̌-ē, thou fleest.

هَغه تښی hayah tṣ̌-ī, he, she flees.

Plur.

مُوږ تښو mūž tṣ̌-ū, we flee.

تاسی تښئی tāse tṣ̌-aī, you flee.

هَغه تښی hayah tṣ̌-ī, they flee.

2) The Subjunctive Present.

Sing.

زَه وُ تښم zah vŏ tṣ̌-am, I may flee.

تَه وُ تښی tah ŏ tṣ̌-ē, thou mayst flee.

هَغه وُ تښی hayah vŏ tṣ̌-ī, he, she may flee.

هَغه دِ وُ تښی hayah de vŏ tṣ̌-ī, he, she should flee.

Plur.

مُوږ وُ تښو mūž vŏ tṣ̌-ū, we may flee.

تاسی وُ تښئی tāse vŏ tṣ̌-aī, you may flee.

هَغه وُ تښی hayah vŏ tṣ̌-ī, they may flee.

هَغه دِ وُ تښی hayah de vŏ tṣ̌-ī, they should flee.

3) The Future.

Sing.

زَه بَه وُ تبَم zah bah vŏ tẖ-am, I shall flee.

تَه بَه وُ تبِی tah bah vŏ tẖ-ē, thou wilt flee.

هَغَه بَه وُ تبِی hayah bah vŏ tẖ-ī, he, she will flee.

Plur.

مُوږ بَه وُ تبُو mūž bah vŏ tẖ-ū, we shall flee.

تَاسِی بَه وُ تبَئِی tāe bah vŏ tẖ-aī, you will flee.

هَغَه بَه وُ تبِی hayah bah vŏ tẖ-ī, they will flee.

B. From the participle praeterite are formed:

4) The Imperfect.

Sing.

زَه تبَلَم zah tẖ-al-am, I fled.

تَه تبَلِی tah tẖ-al-ē, thou fledst.

هَغَه تبِی hayah tiẖ, he fled.

هَغَه تبَلَه, تبَه hayah tẖ-al-ăh, tẖ-ăh, she fled.

Plur.

مُوږ تبَلُو mūž tẖ-al-ū, we fled.

تَاسِی تبَلَئِی tāse tẖ-al-aī, you fled.

هَغَه تبَل, تبَـه hayah tẖ-ạl, tẖ-ạh, masc. } they fled

هَغَه تبَلِی, تبِی hayah tẖ-al-ē, tẖ-ē, fem. } they fled

5) The Habitual Imperfect.

Sing.

زَه بَه تښَلَم zah bah tṣ̌-al-am, I used to flee

etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

Sing. and Plur.

تښَلَیْ , تښَلِی , تښَلَایِ	زَه zah	tṣ̌-al-ai, tṣ̌-al-ē, tṣ̌-al-āē
	تَه tah	
	هَغَه haγah	
(تښَیْ , تښِی , تښَایِ)	مُوږ mūž	(tṣ̌-ai, tṣ̌-ē, tṣ̌-āē).
	تَاسِی tāse	
	هَغَه haγah	

(If) I, thou, he, she, we, you, they would flee; or: would that I, thou, he, she, we, you, they would flee!

7) The Aorist.

Sing.

زَه وُ تښَلَم zah vō tṣ̌-al-am, I fled.

etc. etc. (like the Imperfect).

8) The Habitual Aorist.

Sing.

زَه بَه وُ تښَلَم zah bah vŏ tṣ̌-al-am, I used to flee.

etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be are formed:

9) The Perfect.

Sing.

يَم	تښَلِی, تښَلَی	tṣ̌-al-ai (m.),	tṣ̌-al-e (f.)	yam,	I have fled.
ئِی	,,	,,	,,	,, ē,	thou hast fled.
دَیْ	تښَلَیْ	tṣ̌-al-ai dai	he	has fled.	
دَه	تښَلِی	tṣ̌-al-e dah	she	has fled.	

Plur.

ډُو	تښَلِی	tṣ̌-al-ī yū, we have fled.
ئَیْ	,,	tṣ̌-al-ī aī, you have fled.
دِی	,,	tṣ̌-al-ī dī, they have fled.

10) The Subjunctive of the Perfect.

Sing.

رِی	تښَلَیْ	masc., he	may have fled.
	تښَلِی	fem., she	may have fled.

Plur.

تښَلِی رِی tṣ̌-al-ī vī, they may have fled.

11) The Pluperfect.

Sing.

وم تښلی, تښلَی tṣ̌-al-ai (m.), tṣ̌-al-e (f.) vum, I had fled.

وی „ „ „ „ vē, thou hadst fled.

وه تښلَیْ tṣ̌-al-ai vuh, he } had fled.
وَه تښلی tṣ̌-al-e, vah, she }

Plur.

وو تښلِی tṣ̌-al-ī vū, we had fled.

وَئِی „ „ vaī, you had fled.

وو „ „ vū (masc.) } they had fled.
وی „ „ vē (fem.) }

12) The Subjunctive of the Pluperfect.

Sing.

وم تښلی, تښلَی بَه bah tṣ̌-al-ai (m.), tṣ̌-al-e (f.) vum, I would have fled, etc. etc. (like the Pluperfect).

13) The Conditional (Optative) of the Pluperfect.

Sing.

وَاي, وی, وَیْ, تښلی, تښلَی { زَه zah, تَه tah, ځَغَه haγah } tṣ̌-al-ai, tṣ̌-al-ē vai, vē, vāē

(If) I, thou, he, she would have fled; or: would that I, thou, he, she had fled!

Plur.

وَاي, وِی, وَیْ تښلی { مُوږ mūž / تَاسی tāse / هَغه haγah } tṣ̌-al-ī vai, vē, vāē.

(If) we, you, they would have fled; or: would that we, you, they had fled!

14) The Past Future.

Sing.

یَم تښلی, بَه تښلَی bah tṣ̌-al-ai (m.), tṣ̌-al-e (f.) yam, I shall have fled.

ئِی „ „ „ „ „ „ ē, thou wilt have fled.

وِی „ „ „ „ „ „ vī, he, she will have fled.

Plur.

یُو بَه تښلی bah tṣ̌-al-ī yū, we shall have fled.

ئِیْ „ „ „ „ aī, you will have fled.

وِی „ „ „ „ vī, they will have fled.

II. The intransitive verb ending in -ēd-ạl.

a) دَرِیدَل dar-ēd-ạl, to stand, primit. verb.

b) زَړِیدَل zaṛ-ēd-ạl, to become old, derivat. verb. (زوړ).

Imperative.

Sing.

a) وُ دَرِيږَه vŏ dar-ēž-ah, stand!

b) شَه { زۆر zōṛ (masc.) / زَړَه zaṛ-ăh (fem.) } šah, become old!

Plur.

a) وُ دَرِيږَئِي vŏ dar-ēž-aī, stand ye!

b) شَئِي { زَاړَه zāṛah (masc.) / زَړِي zaṛē (fem.) } šaī, become ye old!

With the prohibitive particle مَه: مَه زَړِيږَه mah zaṛ-ēž-ah, Plur. مَه زَړِيږَئِي mah zaṛ-ēž-aī, do not become old!

A. From the Imperative are formed:

1) The Present.

Sing.

a) زَه دَرِيږَم (دَرَم) zah dar-ēž-am, (dar-am), I stand.

تَه دَرِيږِي (دَرِي) tah dar-ēž-ē (dar-ē), thou standest.

هَغَه دَرِيږِي (دَرِي) haγah dar-ēž-ī (dar-ī), he, she stands.

Plur.

مُوږ دَرِيږُو (دَرُو) mūž dar-ēž-ū (dar-ū), we stand.

تَاسِی دَرِیږئِی (دَرئِی) tāse dar-ēž-aī (dar-aī), you stand.

هَغَه دَرِیږِی (دَرِی) haγah dar-ēž-ī (dar-ī), they stand.

b) Sing.

زَړِیږَم zah zaṛ-ēž-am, I become old.

etc. etc. (quite like دَرِیږَم).

2) The Subjunctive Present.

a) Sing.

زَه وُ دَرِیږَم zah vŏ dar-ēž-an, I may stand.

etc. etc. (like the Present).

b) Sing.

شَم { زَه زوړ (m.) zah zōṛ / زَړَه „ (f.) „ zaṛ-ăh } šam, I may become old.

شِی { „ تَه (m.) tah „ / „ „ (f.) „ „ } šē, thou mayst become old.

شِی { „ هَغَه (m.) haγah „ / „ „ (f.) „ „ } šī, he, she may become old.

شِی { هَغَه دِ زوړ (m.) haγah de zōṛ / دِ زَړَه „ (f.) „ de zaṛ-ăh } šī, he, she should become old.

Plur.

شُو { مُوږ زَاړَه (m.) mūž zāṛah / زَړِی „ (f.) „ zaṛ-ē } šū, we may become old.

شَئِی { „ تَاسِی tāse „ / „ „ „ „ } šaī, you may become old.

شی { „ هَغه hayah „ / „ „ „ „ } šī, they may become old.

شی { هَغه دِ زَاړه hayah de zāṛah / هَغه „ دِ زړی „ de zaṛ-ē } šī, they should become old.

3) The Future.

a) Sing.

زه بَه وُ دَرپېژم zah bah vŏ dar-ēž-am, I shall stand.

تَه بَه وُ دَرپېژې tah bah vŏ dar-ēž-ē, thou wilt stand.

هَغه بَه وُ دَرپېژي hayah bah vŏ dar-ēž-ī, he, she will stand.

Plur.

مُوږ بَه وُ دَرپېژُو mūž bah vŏ dar-ēž-ū, we shall stand.

تَاسِی بَه وُ دَرپېژئی tāse bah vŏ dar-ē-ž-aī, you will stand.

هَغه بَه وُ دَرپېژي hayah bah vŏ dar-ēž-ī, they will stand.

b) Sing.

شم { زه بَه زوړ (m.) zah bah zōṛ / „ „ „ (f.) „ „ zaṛ-ăh } šam, I shall become old.

شی { „ „ تَه (m.) tah „ „ / „ „ „ (f.) „ „ „ } šē, thou wilt become old.

شی { „ „ هَغه (m.) hayah „ „ / „ „ „ (f.) „ „ „ } šī, he, she will become ol

Plur.

شُو	مُوږ بَه زَاړَه (m.) mūž bah zāṛah زَړِی „ „ (f.) „ „ zaṛ-ē	šū, we shall become old.
شَئِی	„ „ تَاسِی (m.) tāse „ „ „ „ „ (f.) „ „ „	šaī, you will become old.
شِی	„ „ هَغَه (m.) hayah „ „ „ „ „ (f.) „ „ „	šī, they will become old.

B. From the participle preterite are formed:

4) The Imperfect.

a) Sing.

زَه دَرِیدَلَم, دَرِیدَم zah dar-ēd-al-am, dar-ēd-am, I stood.

تَه دَرِیدَلِی, دَرِیدِی tah dar-ēd-al-ē, dar-ēd-ē, thou stoodst.

هَغَه دَرِیدَه (m.) hayah dar-ēd-ạh, he هَغَه دَرِیدَلَه, دَرِیدَه (f.) hayah dar-ēd-al-ăh, dar-ēd-ăh, she	stood.

Plur.

مُوږ دَرِیدَلُو, دَرِیدُو mūž dar-ēd-al-ū, dar-ēd-ū, we stood.

تَاسِی دَرِیدَلَئِی, دَرِیدَئِی tāse dar-ēd-al-aī, dar-ēd-aī, you stood.

هَغَه دَرِیدَل, دَرِیدَه (m.) hayah dar-ēd-ạl, dar-ēd-ạh „ دَرِیدَلِی, دَرِیدِی (f.) „ dar-ēd-al-ē, dar-ēd-ē	they stood.

b) Sing.

زَه زَړِيدَلَم, زَړِيدَم zah zaṛ-ēd-al-am, zaṛ-ēd-am, I became old.

etc. etc. (like دَړِيدَلَم etc.).

5) The Habitual Imperfect.

a) Sing.

زَه بَه دَړِيدَلَم, بَه دَړِيدَم zah bah darēd-al-am, bah darēd-am,

I used to stand; etc. etc. (like the Imperfect).

b) Sing.

زَه بَه زَړِيدَلَم, بَه زَړِيدَم zah bah zaṛ-ēd-al-am, bah zaṛ-ēd-am,

I used to become old; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

a)

*) دَړِيدَلَىْ, دَړِيدَلِى or دَړِيدَىْ, دَړِيدِى	زَه, تَه, هَغَه zah, tah, haγah مُوږ, تَاسِى, هَغَه mūž, tāse, haγah	dar-ēd-al-ai, dar-ēd-al-ē, or dar-ēd-ai, dar-ēd-ē

(If) I, thou, he, she, we, you, they would stand; or: would that I etc. would stand!

b) Sing.

شوَلَى, شوَلِى, شوَلَاى or شوَىْ, شوِى, شوَاى	زَه, تَه, هَغَه زوړ (m.) zah, tah, haγah zōṛ زَړَه „ „ „ (f.) „ „ „ zaṛ-ăh	šv-al-ai, šv-al-ē, šv-al-āē or šv-ai, šv-ē, šv-āē

*) Or دَړِيدَلَاى dar-ēd-al-āē, دَړِيدَاى dar-ēd-āē.

(If) I, thou, he, she would become old; or: would that I, thou, he, she would become old!

Plur.

etc. شوَلَی	هَفَه زَاړَه, تَاسِی, مُوږ (m.) mūž, tāse, hayah zāṛah		šv-al-ai etc.
or			or
etc. شوَی	زړی „ „ „ (f.) „ „ „ zaṛ-ē		šv-ai etc.

(If) we, you, they would become old; or: would that we, you, they would become old!

7) The Aorist.

a) Sing.

زَه وُدَرِیدَلَم, وُدَرِیدَم zah vŏ dar-ēd-al-am, vŏ dar-ēd-am,

I stood; etc. etc. (like the Imperfect).

b) Sing.

*) شوَلَم, شوَم	زَه زوړ (m.) zah zōṛ		šv-am, šv-al-am,
	زړه „ (f.) „ zaṛ-ăh		I became old.
شوِی, شوَلِی	„ تَه (m.) tah „		šv-ē, šv-al-ē,
	„ „ (f.) „ „		thou becamest old.
شَه	„ هَغَه (m.) hayah „ šąh,	he	became old.
شوَلَه, شوَه	„ „ (f.) „ „ šv-ăh, šv-al-ăh,	she	

Plur.

شوُو, شوَلُو	مُوږ زَاړَه (m.) mūž zāṛah		šv-ū, šv-al-ū,
	زړی „ (f.) „ zaṛ-ē		we became old.

*) شوَلَم is not so much in use as شوَم.

شوَئِی , شوَلَئِی	„	تَاسِی	(m.) tāse	„	šv-aī, šv-al-aī, you became old.
	„	„	(f.) „	„	
شوُو , شوُّه , شوَل	„	ڤغَه	(m.) haγah	„	šv-ū, šv-ạh, šv-ạl they became old.
شوِی , شوَلِی	„	„	(f.) „	„	šv-ē, šv-al-ē

8) The Habitual Aorist.

a) Sing.

زَه بَه وُدَرِیدَلَم , بَه وُدَرِیدَم zah bah vŏ dar-ēd-al-am, bah vŏ dar-ēd-am, I used to stand; etc. etc. (like the Imperfect).

b) Sing.

زَه بَه زوْڕ شوَم zah bah zōṛ šv-am, I used to become old. etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary „to be" are formed:

9) The Perfect.

a) Sing.

یَم	*) زَه دَرِیدَلَیْ	(m.)	zah dar-ēd-al-ai		yam, I have stood.
	دَرِیدَلِی	„ (f.)	„ dar-ēd-al-e		
ئِی	„ تَه	(m.)	tah	„	ē, thou hast stood.
	„ „	(f.)	„	„	
دَیْ	„ ڤغَه	(m.)	haγah	„	dai, he has stood.
دَه	„ „	(f.)	„	„	dah, she has stood.

*) Or دَرِیدَیْ dar-ēd-ai, fem. دَرِیدِی dar-ēd-e, Plur. (com.) دَرِیدِی dar-ēd-ī.

Plur.

یُو	مُوږ دَرېدَلِي	mūž dar-ēd-al-ī	yū,	we have stood.
ئِي	„ تَاسِی	tāse	„	aī,	you have stood.
دی	„ هَغَه	haγah	„	dī,	they have stood.

b) Sing.

یَم	زَه زوړ شَوَی	(m.) zah zōṛ šavai	yam,	I have become old.
	زړَه شَوِی „	(f.) „ zaṛ-ăh šave		
ئِی	„ „ تَه	(m.) tah „ „	ē,	thou hast become old.
	„ „ „	(f.) „ „ „		
دَی	„ „ هَغَه	(m.) haγah „ „	dai, he	has become old.
دَه	„ „ „	(f.) „ „ „	dah, she	

Plur.

یُو	مُوږ زاړَه شَوِی	(m.) mūž zāṛah šavī	yū,	we have become old.
	زړِی شَوِی „	(f.) „ zaṛ-ē savī		
ئِي	„ „ تَاسِی	(m.) tāse „ „	aī,	you have become old.
	„ „ „	(f.) „ „ „		
دِی	„ „ هَغَه	(m.) haγah „ „	dī,	they have become old.
	„ „ „	(f.) „ „ „		

10) The Subjunctive of the Perfect.

a) Sing.

وِی	هَغَه دَرېدَلَی	(m.) haγah dar-ēd-al-ai	vī,	he, she may have stood.
	دَرېدَلِي „	(f.) „ dar-ēd-al-e		

Plur.

هَغَه دَرِيدَلِي وِی (m. f.), haγah dar-ēd-al-ī vī, they may have stood.

b) Sing.

وِی	هَغَه زوْړ شَوَی	(m.)	haγah	zōṛ šavai	vī, he, she may here become old.
	زَړَه شَوِی	„ (f.)	„	zaṛ-ăh šave	

Plur.

شَوِی وِی	هَغَه زَاړَه	(m.)	haγah	zāṛah	šavī vī, they may have become old.
	زَړِی	„ (f.)	„	zaṛ-ē	

11) The Pluperfect.

a) Sing.

وُم	زَه دَرِيدَلَیْ	(m.)	zah	dar-ēd-al-ai	vum, I had stood.
	دَرِيدَلِي	„ (f.)	„	dar-ēd-al-e	
	etc. etc.				

b) Sing.

وُم	زَه زوْړ شَوَی	(m.)	zah	zōṛ šavai	vum, I had become old.
	زَړَه شَوِی	„ (f.)	„	zaṛ-ăh šave	
	etc. etc.				

12) The Subjunctive of the Pluperfect.

a) Sing.

وُم	زَه بَه دَرِيدَلَیْ	(m.)	zah	bah dar-ēd-al-ai	vum
	دَرِيدَلِي	„ „ (f.)	„	„ dar-ēd-al-e	

I should have stood; etc. etc.

b) Sing.

وم	زَه بَه زوْر شَوَی	(m.) zah bah zōṛ šavai	vum
	زَړَه شَوِی „ „	(f.) „ „ zaṛ-ăh šave	

I should have become old; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

وَای, وِی, وَیْ	زَه دَرِیدَلَیْ	(m.) zah dar-ēd-al-ai	vai, vē, vāē
	دَرِیدَلِی „	(f.) „ dar-ēd-al-e	

(If) I would have stood; or: would that I had stood! etc. etc.

b) Sing.

وَای, وِی, وَیْ	زَه زوْر شَوَی	(m.) zah zōṛ šavai	vai, vē, vāē,
	زَړَه شَوِی „	(f.) „ zaṛ-ăh šave	

(If) I would have become old; or: would that I had become old! etc. etc.

14) The Past Future.

a) Sing.

یَم	زَه بَه دَرِیدَلَی	(m.) zah bah dar-ēd-al-ai	yam,
	دَرِیدَلِی „ „	(f.) „ „ dar-ēd-al-e	

I shall have stood; etc. etc.

b) Sing.

یَم	زَه بَه زوْر شَوَی	(m.) zah bah zōṛ šavai	yam, I shall have become old.
	زَړَه شَوِی „ „	(f.) „ „ zaṛ-ăh šave	

etc. etc.

III. Transitive verb ending in al.

Infinitiv: شَرَڵ, šar-al, to eject.

Imperative.

Sing.

وُ شَرَه vŏ šar-ah, eject!

Plur.

وُ شَرَئِی vŏ šar-aī, eject ye!

A. From the Imperative are formed:

1) The Present.

Sing.

زَه شَرَم zah šar-am *), I eject.

تَه شَرِی tah šar-ē, thou ejectest.

هَیَه شَرِی hayah šar-ī, he, she ejects.

Plur.

مُوږ شَرُو mūž šar-ū, we eject.

تَاسِی شَرَئِی tāse šar-aī, you eject.

هَیَه شَرِی hayah šar-ī, they eject.

2) The Subjunctive of the Present.

Sing.

زَه وُ شَرَم zah vŏ šar-am, I may eject (that I eject).

تَه وُ شَرِی tah vŏ šar-ē, thou mayst eject.

---

*) Or: شَرَمَه šar-amah, in the eastern (modern) dialect.

هَغه وُ شَړی hayah vŏ šaṛ-ī, he, she may eject.

هَغه دِ وُ شَړی hayah de vŏ šaṛ-ī, he, she should eject.

Plur.

مُوږ وُ شَړُو můž vŏ šaṛ-ū, we may eject.

تاسی وُ شَړئ tāse vŏ šaṛ-aï, you may eject.

هَغه وُ شَړی hayah vŏ šaṛ-ī, they may eject.

هَغه دِ وُ شَړی hayah de vŏ šaṛ-ī, they should eject.

3) The Future.

Sing.

زه بَه وُ شَړم zah bah vŏ šaṛ-am, I shall eject.

etc. etc. (like the Present).

B. From the participle preterite are formed (with passive signification):

4) The Imperfect.

Sing.

زه مې شړلَم zah ē šaṛ-al-am *), I was ejected by him.

ته مې شړلې tah ē šaṛ-al-ē, thou wast ejected by him.

هَغه مې شَاړه (m.) hayah ē šāṛ-ạh, he was ejected by him.

شړلَه „ „ (f.) „ „ šaṛ-al-ăh, she was ejected by him.

Plur.

مُوږ مې شړلُو můž ē šaṛ-al-ū, we were ejected by him.

تاسی مې شړلئ tāse ē šaṛ-al-aï, you were ejected by him.

---

*) The pronominal suffix مې (by him, her, them) is only adde to show the construction and use of these tenses.

هَغَه ئِی شَړَل (m.) haγah ē šaṛ-ạl		they were ejected by him.
شَړَلِی „ „ (f.) „ „ šaṛ-al-ē		

5) The Habitual Imperfect.

Sing.

زَه بَه ئِی شَړَلَم zah bah ē šaṛ-al-am *), I used to be ejected by him, etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

شَړَلَی, شَړَلِی, شَړَلَایِ	مَا mā	šaṛ-al-ai, šaṛ-al-ē, šaṛ-al-āē
or	تَا tā	or
شَړَی, شَړِی, شَړَایِ	هَغَه haγah	šaṛ-ai, šaṛ-ē, šaṛ-āē
	مُوږ mūẓ	
	تَاسُو tāsū	
	هَغُو hāγō	

(If) he, she, they would be ejected, or: would that he, she, they would be ejected (by me, thee, him, her, us you, them) **).

7) The Aorist.

Sing.

زَه وُ ئِی شَړَلَم zah vŏ ē šaṛ-al-am, I was ejected by him. etc. etc. (like the Imperfect).

---

*) Or: زَه ئِی شَړَلَم بَه zah ē šaṛ-al-am bah.

**) This mood is only used in the third person Sing. and Plur., the first and second person being avoided to prevent confusion with other tenses. شَړَلَی, شَړَلِی, شَړَلَایِ etc. is not subject to any inflexion.

8) The Habitual Aorist.

Sing.

زَه بَه ئِی وُ شَرَلَم zah bah ē vŏ šaṛ-al-am, I used to be ejected by him.

etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be' are formed (with passive signification):

9) The Perfect.

Sing.

یَم	زَه ئِی شَرَلَی (m.) zah ē šaṛ-al-ai *)			yam, I have been ejected by him.
	شَرَلِی „ „ (f.) „ ē šaṛ-al-e			
ئِی	„ „ تَه (m.) tah „ „			ē, thou hast been ejected by him.
	„ „ „ (f.) „ „ „			
دَیْ	„ „ هَغَه (m.) hayah „ „	dai, he		has been ejected by him.
دَه	„ „ „ (f.) „ „ „	dah, she		

Plur.

یُو	مُوو ئِی شَرَلِی (com.)	mūž ē šaṛ-al-ī	yū,	we have been ejected by him.
ئِی	„ „ تَاسِی	tāse „ „	aī,	you have been ejected by him.
دِی	„ „ هَغَه	hayah „ „	dī,	they have been ejected by him.

10) The Subjunctive of the Perfect.

Sing.

وِی	هَغَه ئِی شَرَلَی (m.) hayah ē šaṛ-al-ai		vī, he, she may have been ejected by him.
	شَرَلِی „ „ (f.) „ „ šaṛ-al-e		

*) Or شَرَی šaṛ-ai, fem. شَرِی šaṛ-e (شَرِ).

Plur.

هَغَه ئِی شَرَلِی وِی (com.) haγah ē šaṛ-al-ī vī, they may have been ejected by him.

11) The Pluperfect.

Sing.

وُم	زَه ئِی شَرَلِی	(m.) zah ē šaṛ-al-ai			vum, I had been ejected by him.
	شَرَلِی „ „	(f.) „ „ šaṛ-al-e			
وِی	„ „ تَه	(m.) tah „ „			vē, thou hast been ejected by him.
	„ „ „	(f.) „ „ „			
وُه	„ „ هَغَه	(m.) haγah „ „	vuh, he		had been ejected by him.
وَه	„ „ „	(f.) „ „ „	văh, she		

Plur.

وُو	مُوږ ئِی شَرَلِی	(com.) mūž ē šaṛ-al-ī vū,	we had been ejected by him.	
وَئِی	„ „ تَاسِی	(com.) tāse „ „ vaī,	you had been ejected by him.	
وُو	„ „ هَغَه	(m.) haγah „ „ vū	they had been ejected by him.	
وِی	„ „ „	(f.) „ „ „ vē		

12) The Subjunctive of the Pluperfect.

Sing.

وُم	زَه بَه ئِی شَرَلِی	(m.) zah bah ē šaṛ-al-ai	vum,
	شَرَلِی „ „ „	(f.) „ „ „ šaṛ-al-e	

I should have been ejected by him; etc. etc. (like the Pluperfect).

13. The Conditional (Optative) of the Pluperfect.

Sing.

وَی , وِی , وَاي	زَه , تَه , هَغَه ئِی شَرَلَی (m.) zah, tah, haγah šaṛ-al-ai	vai, vē, vāē
	شَرَلِی „ „ „ „ (f.) „ „ „ šaṛ-al-e	

(If) I, thou, he, she would have been ejected by him; or: would that I, thou, he, she had been ejected by him!

Plur.

وَاي , وِی , وَیْ شَرَلِی هَغَه ئِی , تَاسِی , مُوږ (com.) mūž, tāse, haγah, šaṛ-al-ī vai, vē, vāē,

(If) we, you, they would have been ejected by him; or: would that we, you, they had been ejected by him!

14. The Past Future.

Sing.

یَم	زَه بَه ئِی شَرَلَی (m.) zah bah ē šaṛ-al-ai	yam, I shall have been ejected by him.
	شَرَلِی „ „ „ (f.) „ „ „ šaṛ-al-e	
ئِی	„ „ „ تَه (m.) tah „ „ „	ē, thou wilt have been ejected by him.
	„ „ „ „ (f.) „ „ „ „	
وِی	„ „ „ هَغَه (m.) haγah „ „ „	vī, he, she will have been ejected by him.
	„ „ „ „ (f.) „ „ „ „	

Plur.

یُو مُوږ بَه ئِی شَرَلِی (com.) mūž bah ē šaṛ-al-ī yū, we will have been ejected by him.

ئِیْ „ „ „ تَاسِی tāse „ „ „ aī, you will have been ejected by him.

وِی „ „ „ هَغَه haγah „ „ „ vī, they will have been ejected by him.

IV. The causal verb ending in aḷ.

Infinitive:

a) وېرول vēr-av-ḷ *), to frighten, primit. caus. verb.

b) جوړول jōṛ-av-ḷ, to restore, derivat. caus. verb.

Imperative:

Sing.

a) وُ وېروه vŏ vēr-av-ab, frighten!

b) کړه { جوړ (m.) jōṛ **) / جوړه (f.) jōṛ-ăh } kṛah, restore!

مه جوړوه mah jōṛ-av-ah, do not restore!

Plur.

a) وُ وېروئ vŏ vēr-av-aī, do ye frighten!

b) کړئ { جوړ (m.) jōṛ / جوړې (f.) jōṛ-ē } kṛ-aī, restore ye!

مه جوړوئ mah jōṛ-av-aī, do ye not restore!

---

*) The primitive causal verb is quite regular; here it is put down chiefly in contradistinction to the derivative causal, in order to show the different conjugation of both.

**) The gender of the adjective must agree with the object of the verb. Instead of کړل the other auxiliary کول is also used in the Imperative, the Subjunctive of the Present, the Future and in the III person Sing. and Plural of the Aorist.

A. From the Imperative are formed:—

1) The Present.

a) Sing.

زَه وِيرَوَم zah vēr-av-am, I frighten.

تَه وِيرَوِى tah vēr-av-ē, thou frightenest.

هَغَه وِيرَوِى haγah vēr-av-ī, he, she frightens.

Plur.

مُوږ وِيرَوُو mūž vēr-av-ū, we frighten.

تَاسِى وِيرَوِئِى tāse vēr-av-aī, you frighten.

هَغَه وِيرَوِى haγah vēr-av-ī, they frighten.

b) Sing.

زَه جوړوَم zah ǰōṛ-av-am, I restore.

etc. etc. (like وِيرَوَم).

2. The Subjunctive of the Present.

a) Sing.

زه و وِيروم zah vŏ vēr-av-am, I may frighten.

etc. etc.

b) Sing.

کړم	زَه جوړ zah ǰōṛ (m.)		kṛ-am, I may restore.
	جوړه „ „ ǰōṛ-ăh (f.)		
کړی	„ تَه tah „ „		kṛ-ē, thou mayst restore.
	„ „ „ „ „		
کړی	„ هَغَه haγah „ „		kṛ-ī, he, she may restore.
	„ „ „ „ „		

کړی	هَفَه دِ جوْړ haγah de jōṛ (m.) جوْړَه „ „ „ „ jōṛ-ăh (f.)	kṛ-ī, he, she should restore.

Plur.

کړو	مُوږ جوْړ mūž jōṛ (m.) جوْړی „ „ jōṛ-ē (f.)	kṛ-ū, we may restore.
کړئی	„ تَاسی tāse „ „ „ „ „ „ „	kṛ-aī, you may restore.
کړی	„ هَفَه „ „ „ „ „ „ „ „	kṛ-ī, they may restore.
کړی	هَفَه دِ جوْړ haγah de jōṛ جوْړی „ „ „ „ jōṛ-ē	kṛ-ī, they should restore.

3. The Future.

a) Sing.

زَه بَه وُ وِیرَوَم zah bah vŏ vēr-av-am, I shall frighten.

etc. etc. (like the Present).

b) Sing.

کړَم	(m.) زَه بَه جوْړ zah bah jōṛ (f.) جوْړَه „ „ „ „ jōṛ-ăh	kṛ-am, I shall restore,

etc. etc. (like the Subjunctive).

B. From the participle preterite are formed: (with passive signification)

4) The Imperfect.

a) Sing.

زَه ئی وِیرَوَلَم zah ē vḗr-av-al-am, I was frightened by him.

تَه ئِی وِیرَوَلِی tah ē vḗr-av-al-ē, thou wast frightened by him.

هَغَه ئِی وِیرَاوُه (m.)	haγah ē vēr-ā́v-ŏh, he	was frightened by him.
وِیرَوَلَه „ „ (f.)	„ „ vḗr-av-al-ăh, she	

Plur.

مُوږ ئِی وِیرَوَلُو mūž ē vḗr-av-al-ū, we were frightened by him.

تَاسِی ئِی وِیرَوَلَئِی tāse ē vēr-av-al-aī, you were frightened by him.

هَغَه ئِی وِیرَوَل (m.)	haγah ē vḗr-av-ạl	they were frightened by him.
وِیرَوَلِی „ „ (f.)	„ „ vḗr-av-al-ē	

b) Sing.

زَه ئِی جوْړَوَلَم zah ē jṓṛ-av-al-am, I was restored by him.
etc. etc. (like وِیرَوَلَم).

5) The Habitual Imperfect.

a) Sing.

زَه بَه ئِی وِیرَوَلَم zah bah ē vēr-av-al-am, I used to be frightened by him; etc. etc. (like the Imperfect).

b) Sing.

زَه بَه ئِی جوْړَوَلَم zah bah ē jōṛ-av-al-am, I used to be restored by him; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

a) b) Sing.

وِيرَوَلَى , وِيرَوَلِى , وِيرَوَلَاىِ	مَا mā تَا tā هَغَه haγah	vēr-av-al-ai, vēr-av-al-ē, vēr-av-al-āē.
جۆرَوَلَى , جۆرَوَلِى , جۆرَوَلَاىِ	مُوږ mūž تَاسُو tāsū هَغُو haγō	jōṛ-av-al-ai, jōṛ-av-al-ē, jōṛ-av-al-āē.

(If) he, she, they would be frightened (restored) by me, thee, him, her, us, you, them; or: would that he, she, they would be frightened (restored) by me! etc.

7) The Aorist.

a) Sing.

زَه وُ ئِى وِيرَوَلَم zah vŏ ē vēr-av-al-am, I was frightened by him; etc. etc. (like the Imperfect).

b) Sing.

كړَم	زَه ئِى جۆړ (m.) zah ē jōṛ جۆړَه „ „ (f.) „ „ jōṛ-ăh	kṛ-am, I was restored by him.
كړِى	„ „ تَه (m.) tah „ „ „ „ „ (f.) „ „ „	kṛ-ē, thou wast restored by him.
كړَه, كړ	„ „ هَغَه (m.) haγah „ „ kaṛ, kṛ-ạh, he	was restored by him.
كړَه, كړَلَه	„ „ „ (f.) „ „ „ kṛ-al-ăh, kṛ-ăh, she	

Plur.

کړو	مورئی جوړ (m.) mūž ē jōṛ جوړی „ „ (f.) „ „ jōṛ-ē	kṛ-ū, we were restored by him.
کړئی	„ „ تاسی (m.) tāse „ „ „ „ „ (f.) „ „ „	kṛ-aī, you were restored by him.
کړل, کړه	„ „ هغه (m.) hayah „ „ kṛ-ạl, kṛ-ạh کړلی, کړی „ „ „ (f.) „ „ „ kṛ-al-ē, kṛ-ē	they were restored by him.

8) The Habitual Aorist.

a) Sing.

زه به ئی و ویرولم zah bah ē vŏ vēr-av-ăl-am, I used to be frightened by him; etc. etc. (like the Aorist-Imperf.).

b) Sing.

کړم	زه به ئی جوړ (m) zah bah ē jōṛ جوړه „ „ „ (f.) „ „ „ jōṛ-ăh	kṛ-am, I used to be

restored by him; etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary „to be" are formed (with passive signification):

9) The Perfect.

a) Sing.

یم	زه ئی ویرولی (m.) zah ē vēr-av-al-ai ویرولی „ „ (f.) „ „ vēr-av-al-e	yam, I have been frightened by him.

etc. etc. (cf. the Perfect of the trans. verb, sub III).

b) Sing.

یم { زه ئې جوړ کړی (m.) zah ē jōṛ kaṛ-ai
{ جوړه " " (f.) " " jōṛ-ăh kaṛ-e } yam, I have been restored by him.

etc. etc.

Plur.

کړی یو { مونږ ئې جوړ (m.) mūž ē jōṛ
{ جوړې " " (f.) " " jōṛ-ē } kaṛ-ī yū, we have been restored by him.

etc. etc.

10) The Subjunctive of the Perfect.

a) Sing.

وی { هغه ئې ویروَلی (m.) hayah ē vēr-av-al-ai
{ ویروَلې " " (f.) " " vēr-av-al-e } vī, he, she may have been frightened by him.

Plur.

وی ویروَلی ئې هغه (com.) hayăh ē vēr-av-al-ī vī, they may have been frightened by him.

b) Sing.

وی { هغه ئې جوړ کړی (m.) hayah ē jōṛ kaṛ-ai
{ جوړه " " (f.) " " jōṛ-ăh kaṛ-e } vī, he she may have been restored by him.

Plur.

وی کړی { هغه ئې جوړ (m.) hayah ē jōṛ
{ جوړې " " (f.) " " jōṛ-ē } kaṛ-īvī, they may have been restored by him.

11) The Pluperfect.

a) Sing.

وم { زه ئې ویروَلی (m.) zah ē vēr-av-al-ai
{ ویروَلې " " (f.) " " vēr-av-al-e } vum, I had been frightened by him.

etc. etc. (cf. the Pluperf. of the trans. verb, sub III).

b) **Sing.**

وم, { زَه ٻی جوڑ کَړی (m.) zah ē jōṛ kaṛ-ai
جوڑه کړی „ „ (f.) „ „ jōṛ-ăh kaṛ-e } vum, I had been restored by him.

etc. etc.

12) The Subjunctive of the Pluperfect.

a) **Sing.**

وم, { زَه بَه ٻی ویرَوَلی (m.) zah bah ē vēr-av-al-ai
ویرَوَلی „ „ „ (f.) „ „ „ vēr-av-al-e } vum,

I should have been frightened by him; etc. etc.

b) **Sing.**

وم, { زَه بَه ٻی جوڑ کَړی (m.) zah bah ē jōṛ kaṛ-ai
جوڑه کړی „ „ „ (f.) „ „ „ jōṛ-ăh kaṛ-e } vum,

I should have been restored by him; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) **Sing.**

وی, وی, وَای { زَه, تَه, هَغَه ٻی ویرَوَلی (m.) zah, tah, haγah ē vēr-av-al-ai
ویرَوَلی „ „ „ „ (f.) „ „ „ „ vēr-av-al-e } vai, vē, vāē,

(If) I, thou, he, she had been frightened by him; or: would, that I, thou, he, she had been frightened by him!

Plur.

وَای, وی, وَی ویرَوَلی هَغَه ٻی, تَاسی, مُوږ (com.), mūž, tāse, haγah ē vēr-av-al-ī vai, vē, vāē,

(If) we, you, they had been frightened by him; or: would that we, you, they had been frightened by him!

b) **Sing.**

وَیْ ، وِی وَایِ	زَه ، تَه ، هَغَه ئِی جوْړ کَړی (m.) zah, tah, haγah ē jōṛ kaṛ-ai جوْړَه کَړی „ „ „ „ (f.) „ „ „ „ jōṛ-ăh kaṛ-e	vai, vē, vāē,

(If) I, thou, he, she had been restored by him; or: would that I, etc.

Plur.

کَړی etc. وَیْ	مُوږ ، تَاسِی ، هَغَه ئِی جوْړ (m.) mūž, tāse, haγah ē jōṛ جوْړِی „ „ „ „ (f.) „ „ „ „ jōṛ-ē	kaṛ-ī vai, etc.

(If) we, you, they had been restored by him; or: would that we, etc.

14) The Past Future.

a) **Sing.**

یَم	زَه بَه ئِی وِیرَوَلَی (m.) zah bah ē vēr-av-al-ai وِیرَوَلِی „ „ „ (f.) „ „ „ vēr-av-al-e	yam.

I shall have been frightened by him; etc. etc.

b) **Sing.**

یَم	زَه بَه ئِی جوْړ کَړی (m.) zah bah ē jōṛ kaṛ-ai جوْړَه کَړی „ „ „ (f.) „ „ „ jōṛ-ăh kaṛ-e	yam,

I shall have been restored by him; etc. etc.

V. The Passive.

Infinitive (not in use).

Imperative.

Sing.

Primit. trans. verb. a)

شَه	وُ شَاړَه ، وُ شَړَلَی (m.) vŏ šāṛah, vŏ šaṛalai وُ شَړَلَه ، وُ شَړَلِی (f.) vŏ šaṛal-ăh, vŏ šaṛale	šah, be ejected!

Deriv. causal. verb. b)

شَه { جۆر کړی (m.) jōṛ kaṛai / جۆرَه کړی (f.) jōṛ-ăh kaṛe } šah, be restored!

or:

شَه { جۆراوه jōṛāvŏh / جۆرَوَلَه jōṛavalăh } šah.

Plur.

a) شَئِی { وُ شَړَلِی, وُ شَړَل (m.) vŏ šaṛal, vŏ šaṛalī / وُ شَړَلِی, وُ شَړَلِی (f.) vŏ šaṛalē, vŏ šaṛalī } šaī, be ye ejected!

b) کړی شَئِی { جۆر (m.) jōṛ / جۆرِی (f.) jōṛē } kaṛī šaī, be ye restored!

or

شَئِی { جۆرَوَل (m.) jōṛavaḷ / جۆرَوَلِی (f.) jōṛavalē } šaī.

1) The Present.

a) Sing.

شَم, کیږم { زَه شَړَه, شَړَلَی (m.) zah šaṛah, šaṛalai / شَړَلَه, شَړَلِی „ (f.) „ šaṛalăh, šaṛale } šam, kēžam, I am ejected.

etc. etc. *).

Plur.

شُو, کیږو { مُوږ شَړَل, شَړَلِی (m.) mūž šaṛal, šaṛalī / شَړَلِی, شَړَلِی „ (f.) „ šaṛalē, šaṛalī } šū, kēžū, we are ejected.

*) The participles remain the same through all the three persons of the Singular and Plural respectively; we therefore only exhibit the first person.

b)

Sing.

شم { زَه جوْړ کړی (m.) zah jōṛ kaṛai
جوْړه کړی „ (f.) „ jōṛăh kaṛe } šam, I am restored.

etc. etc.

Plur.

کړی شو { موږ جوْړ (m.) mūž jōṛ
جوْړی „ (f.) „ jōṛē } kaṛī šū, we are restored.

or:

Sing.

شم { زَه جوْړاوه (m.) zah jōṛāvŏh
جوْړوله „ (f.) „ jōṛavalăh } šam.

etc. etc.

Plur.

شو { موږ جوْړول (m.) mūž jōṛavạl
جوْړولی „ (f.) „ jōṛavalē } šū,

etc. etc.

2) The Subjunctive of the Present.

a)

Sing.

شم { زَه وُشاړه, وُشړلی (m.) zah vŏ šāṛạh, vŏ šaṛalai
وُشړله, وُشړلی „ (f.) „ vŏ šaṛalăh, vŏ šaṛale } šam, I may be ejected.

etc. etc. (like the Present).

b)

Sing.

شم { زَه جوْړ کړی (m.) zah jōṛ kaṛai
جوْړه کړی „ (f.) „ jōṛăh kaṛe } šam, I may be restored.

etc. etc. (like the Present).

or:

Sing.

شَم { زَه جۆڕَاوُه (m.) zah jōṛāvŏh
جۆڕَوَلَه „ (f.) „ jōṛavalăh } šam.

etc. etc. (like the Present).

3) The Future.

a) Sing.

*) شَم { شَرَلَی, زَه بَه وُ شَاڕَه (m.) zah bah vŏ šāṛạh, šaṛalai
شَرَلِی, شَرَلَه „ „ „ (f.) „ „ „ šaṛalăh, šaṛale } šam, I shall be ejected.

etc. etc.

b) Sing.

شَم { زَه بَه جۆڕ کَرَی (m.) zah bah jōṛ kaṛai
جۆڕَه کَرِی „ „ (f.) „ „ jōṛăh kaṛe } šam, I shall be restored.

etc. etc.

or:

Sing.

شَم { زَه بَه جۆڕَاوُه (m.) zah bah jōṛāvŏh
جۆڕَوَلَه „ „ (f.) „ „ jōṛavalăh } šam.

etc. etc.

4) The Imperfect.

a) Sing.

شوَم, کِیدَم { شَرَلَی, زَه شَاڕَه (m.) zah šāṛạh, šaṛalai
شَرَلِی, شَرَلَه „ (f.) „ šaṛalăh, šaṛale } švam, kēdam, I was ejected.

etc. etc.

---

*) Or:

شَرَلَی کِیرَم, زَه بَه شَاڕَه m. (without the prefix وُ),

etc. etc.

b) Sing.

شوَم { زه جوړ کړی (m.) zah jōṛ kaṛai / جوړه کړی „ (f.) „ jōṛăh kaṛe } švam, I was restored.

etc. etc.

or:

Sing.

شوَم { زه جوړاوُ (m.) zah jōṛāvŏh / جوړوَله „ (f.) „ jōṛavalăh } švam.

etc. etc.

5) The Habitual Imperfect.

a) Sing.

شوَم, کېدَم { زه به شاړه (m.) zah bah šāṛah, šaṛalai / شړله „ „ (f.) „ „ šaṛalăh, šaṛale } švam, kĕdam,

I used to be ejected. etc. etc.

b) Sing.

شوَم { زه به جوړ کړی (m.) zah bah jōṛ karai / جوړه کړی „ „ (f.) „ „ jōṛăh kaṛe } švam, I used to be restored.

etc. etc.

or:

Sing.

شوَم { زه به جوړاوُ (m.) zah bah jōṛāvŏh / جوړوَله „ „ (f.) „ „ jōṛavalăh } švam.

etc. etc.

6) Conditional (Optative) of the Imperfect.

a) Sing.

شوَی, شوِی, شوَاې { زَه شَارَه, شَرَلَی (m.) zah šāṛąh, ṣaṛalai / شَرَلَه, شَرَلې „ (f.) „ šaṛalăh, šaṛale } švai, švē, švāē,

(If) I etc. would be ejected; or: would that I etc. would be ejected! etc. etc.

b) Sing.

شوَی, شوِی, شوَاې { زَه جوْړ کړی (m.) zah jōṛ kaṛai / جوْړه کړی „ (f.) „ jōṛăh kaṛe } švai, švē, švāē,

(If) I etc. would be restored: would that I etc. would be restored! etc. etc.

or:

Sing.

etc. شوَی { زَه جوْړَاوُه (m.) zah jōṛāvŏh / جوْړَوَلَه „ (f.) „ jōṛavalăh } švai etc.

7) The Aorist.

a) Sing.

شوَم { زَه وُ شَارَه, شَرَلَی (m.) zah vŏ šāṛąh, šaṛalai / وُشَرَلَه, شَرَلې „ (f.) „ vŏ šaṛalăh, saṛale } švam, I was ejected.

etc. etc.

b) Sing.

شوَم { زَه جوْړ کړی (m.) zah jōṛ kaṛai / جوْړه کړی „ (f.) „ jōṛăh kaṛe } švam, I was restored.

etc. etc.

or:

Sing.

شوَم { زَه جوْړَاوُه (m.) zah jōṛāvŏh / جوْړَوَلَه „ (f.) „ jōṛavalăh } švam.

etc. etc.

8) The Habitual Aorist.

b) Sing.

شوَم { زَه بَه وُ شَاړَه, شَړَلَی (m.) zah bah vŏ šāṛąh, šaṛalai
شَړَلِی, شَړَلَه „ „ „ (f.) „ „ „ šaṛalăh, šaṛale } švam.

I used to be ejected; etc. etc.

b) Sing.

شوَم { زَه بَه جوړ کړی (m.) zah bah jōṛ kaṛai
جوړه کړی „ „ (f.) „ „ jōṛăh kaṛe } švam, I used to be restored.

etc. etc.

or:

Sing.

شوَم { زَه بَه جوړاوُه (m.) zah bah jōṛāvŏh
جوړوَلَه „ „ (f.) „ „ jōṛavalăh } švam.

etc. etc.

9) The Perfect.

a) Sing.

یَم { زَه شَړَلَی شَوَی (m.) zah šaṛalai šavai
شَړَلِی شَوِی „ (f.) „ šaṛale šave } yam, I have been ejected.

etc. etc.

Plur.

مُوږ شَړَلِی شَوِی یُو (com.) mūž šaṛalī šavī yū, we have been ejected.

b) Sing.

یَم { زَه جوړ کړی شَوَی (m.) zah jōṛ kaṛai šavai
جوړه کړی شَوِی „ (f.) „ jōṛăh kaṛe šave } yam,

I have been restored; etc. etc.

Plur.

کړی شوی نو { مونږ جوړ (m.) mūž jōṛ / جوړې „ (f.) „ jōṛē } karī šavī yū,

we have been restored; etc. etc.

10) The Subjunctive of the Perfect.

a) Sing.

وی { څه شړلی شوی (m.) hayah šaṛalai šavai / شړلې „ (f.) „ šaṛale šave } vī, he, she may have been ejected.

Plur.

څه شړلی شوی وی (com.) hayah šaṛalī šavī vī, they may have been ejected.

b) Sing.

وی { څه جوړ کړی شوی (m.) hayah jōṛ karai šavai / جوړه کړې شوې „ (f.) „ jōṛ-ăh kaṛe šave } vī, he, she may have been restored.

Plur.

کړی شوی وی { څه جوړ (m.) hayah jōṛ / جوړې „ (f.) „ jōṛē } karī šavī vī, they may have been restored.

11) The Pluperfect.

a) Sing.

م { زه شړلی شوی (m.) zah šaṛalai šavai / شړلې „ (f.) „ šaṛale šave } vum,

I had been ejected; etc. etc.

b) Sing.

زه جوړ کړی شوی (m.) zah jōṛ kaṛai šavai
جوړه کړی شوی „ (f.) „ jōṛăh kaṛe šave
} vum,

I had been restored; etc. etc.

12) The Subjunctive of the Pluperfect.

a) Sing.

زه به شړلی شوی (m.) zah bah šaṛalai šavai
شړلی شوی „ „ (f.) „ „ šaṛale šave
} vum,

I should have been ejected; etc. etc.

b) Sing.

زه به جوړ کړی شوی (m.) zah bah jōṛ kaṛai šavai
جوړه کړی شوی „ „ (f.) „ „ jōṛăh kaṛe šave
} vum,

I should have been restored; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

وی, وې, وای
زه شړلی شوی (m.) zah šaṛalai šavai
شړلی شوی „ (f.) „ šaṛale šave
} vai, vē, vāē,

(If) I had been ejected; or: would that I had been ejected!
etc etc.

b) Sing.

وی etc.
زه جوړ کړی شوی (m.) zah jŏṛ kaṛai šavai
جوړه کړی شوی „ (f.) „ jŏṛăh kaṛe šave
} vai etc.

(If) I had been restored; or: would that I had been restored!
etc. etc.

14) The Past Future.

a) Sing.

زه به شړلے شوے (m.) zah bah šaṛalai šavai
شړلے شوے „ „ (f.) „ „ šaṛale šave
} yam,

I shall have been ejected; etc. etc.

b) Sing.

زه به جوړ کړے شوے (m.) zah bah jōṛ kaṛai šavai
جوړه کړے شوے „ „ (f.) „ „ jōṛăh kaṛe šave
} yam,

I shall have been restored; etc. etc.

VI. The defective verb تلل tl-a̤l, to go.

Infinitive: تلل tl-a̤l, to go.

Imperative.

Sing.

ځه, لاړ شه, وړ شه, ḍ-ah, lāṛ šah, var šah, go!

Plur.

ځئ, لاړ شئ, وړ شئ, ḍ-aī, lāṛ šaī, var šaī, go ye!

1) The Present.

Sing.

زه ځم zah ḍ-am, I go.
ته ځې tah ḍ-ē, thou goest.
هغه ځي hayah ḍ-ī, he, she goes.

Plur.

مُوږ ځو mūž ḍ-ū, we go.
تَاسِی ځَئِی tāse ḍ-aī, you go.
هَغَه ځِی haγah ḍ-ī, they ge.

2) The Subjunctive of the Present.

Sing.

*) زَه لَاړ شَم ,وَر شَم zah lāṛ šam, var šam, I may go.
تَه لَاړ شِی tah lāṛ sē, thou mayst go.
هَغَه لَاړ شِی haγah lāṛ šī, he, she may go.
هَغَه دِ لَاړ شِی haγah de lāṛ šī, he, she should go.

Plur.

مُوږ لَاړ شُو mūž lāṛ šū, we may go.
تَاسِی لَاړ شَئِی tāse lāṛ šaī, you may go.
هَغَه لَاړ شِی haγah lāṛ šī, they may go.
هَغَه دِ لَاړ شِی haγah de lāṛ šī, they should go.

3) The Future.

Sing.

**) زَه بَه لَاړ شَم ,زَه بَه وَر شَم zah bah lāṛ šam, zah bah var šam, I shall go. etc. etc. (like the Subjunctive).

---

*) وُلَاړَم vŏ lāṛ-am and لَاړَم lāṛ-am is also in use; ځَم is hardly ever found in the Subjunctive. وَر شَم is regularly conjugated.

**) زَه بَه ځَم is also found in the Future.

4) The Imperfect.

Sing.

*) تلَم, زَه تلَلَم zah tl-al-am, tl-am, I went.

تلِي, تَه تلَلِي tah tl-al-ē, tl-ē, thou wentst.

(تَ) هَغَه تَه (m) haγah t-ạh (tạ), he
تلَه, تلَلَه „ (f.) „ tl-al-ăh, tl-ăh, she } went.

Plur.

تلُو, مُوږ تلَلُو mūž tl-al-ū, tl-ū, we went.

تلئِي, تَاسِي تلَلَئِي tāse tl-al-aī, tl-aī, you went.

تلَّه, هَغَه تلَل (m.) haγah tl-ạl, tl-ạh
تلِي, تلَلِي „ (f.) „ tl-al-ē, tl-ē } they went.

5) The Habitual Imperfect.

Sing.

تلَم, زَه بَه تلَلَم zah bah tl-al-am, tl-am, I used to go.
etc. etc. (like the Imperfect).

6) Conditional (Optative) of the Imperfect.

**) تلَلَاي, تلَلِي, تلَلَيْ { هَغَه, تَه, زَه zah, tah, haγah
هَغَه, تَاسِي, مُوږ mūž, tāse, haγah } tl-al-ai, tl-al-ē, tl-al-āē.

(If) I, thou, he, she, we, you, they would go; or: would that I, thou etc. would go!

---

*) Either form may be used.

**) The form لَاړَيْ lāṛai etc. is also used (derived from the Aorist).

7) The Aorist.

Sing.

زه لاړم, وړلاړم zah lāṛ-am, vŏ lāṛ-am, I went.
ته لاړې, وړلاړې tah lāṛ-ē, vŏ lāṛ-ē, thou wentst.
هغه لاړ, وړلاړ (m.) hayah lāṛ, vŏ lāṛ, he went.
هغه لاړه, وړلاړه „ (f.) „ lāṛ-ăh, vŏ lāṛ-ăh, she went.

Plur.

موږ لاړو, وړلاړو mūż lāṛ-ū, vŏ lāṛ-ū, we went.
تاسې لاړئ, وړلاړئ tāse lāṛ-aĭ, vŏ lāṛ-aĭ, you went.
هغه لاړل, وړلاړل (m.) hayah lāṛ-ạl, vŏ lāṛ-ạl they went.
لاړې, وړلاړې „ (f.) „ lāṛ-ē, vŏ lāṛ-ē they went.

8) The Habitual Aorist.

Sing.

زه به لاړم, به وړلاړم zah bah lāṛ-am, bah vŏ lāṛ-am, I used to go.
etc. etc. (like the Aorist).

The tenses and moods, which are formed with the participle perfect (تلی tl-al-ai or تلے tal-ai) and the auxiliary „to be", are quite regular.

---

*) The full form لاړلم lāṛ-al-am and وړلاړلم vŏ lāṛ-al-am is also in use in the I. and II pers. Sing. and Plur. and in the III pers. fem. Sing. and Plur.

**) لاړشه is also used.

VII. The defective verb رَاغَلَل rā-γl-ạl, to come.

Infinitive: رَاغَلَل rā-γl-ạl, to come.

Imperative.

Sing. رَا حَه, رَا شَه rā-ḥah, rā šah, come!

Plur. رَا حَشِى, رَا شَشِى rā-ḥaī, rā-šaī, come ye!

1) The Present.

Sing.

زَه رَاحَم zah rā-ḥ-am, I come.

etc. etc.

2) Subjunctive of the Present.

Sing.

زَه رَاشَم zah rā-šam, I may come.

etc. etc.

3) The Future.

Sing.

زَه بَه رَا شَم, or: رَا بَه شَم zah bah rā-šam, or: rā bah šam, I shall come; etc. etc.

4) The Imperfect.

Sing.

زَه رَا تَلَم, رَا تَلَم zah rā-tl-al-am, rā-tl-am, I came.

etc. etc. (like the Imperfect of تَلَل).

5) The Habitual Imperfect.

Sing.

زَه بَه رَا تَلَلَم, بَه رَا تَلَم zah bah rā-tl-al-am, bah rā-tl-am, I used to come; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

زَه رَا تلَلَى, رَا تلَلِى, رَا تلَلَاى (رَا تلَاى) zah rā-tl-al-ai, tl-al-ē, tl-al-āe (rā-tl-āē),

(If) I etc. would come; or: would that I etc. would come!

etc. etc. (like the Conditional of تلَل).

7) The Aorist.

Sing.

زَه رَاغْلَلَم, رَاغْلَم zah rā-γl-al-am, rā-γl-am, I came.

تَه رَاغْلَلِى, رَاغْلِى tah rā-γl-al-ē, rā-γl-ē, thou camest.

هَغَه رَاغَى (m.) haγah rā-γai, he
رَاغْلَه, رَاغْلَلَه „ (f.) „ rā-γl-al-ăh, rā-γl-ăh, she } came,

Plur.

مُوږ رَاغْلَلُو, رَاغْلُو mūž rā-γl-al-ū, rā-γl-ū, we came.

تَاسِى رَاغْلَلَئِى, رَاغْلَئِى tāse rā-γl-al-aī, rā-γl-aī, you came.

هَغَه رَاغْلَل, رَاغْلَه (m.) hayah rā-γl-ạl, rā-γl-ạh
رَاغْلِى, رَاغْلَلِى „ (f.) „ rā-γl-al-ē, rā-γl-ē } they came.

Other form of the Aorist *).

Sing.

زَه وُرَغْلَم zah vŏraγl-am, I came.

تَه وُرَغْلِى tah vŏraγl-ē, thou camest.

هَغَه وُرَغَى (m.) haγah vŏraγ-ai, he
وُرَغْلَه „ (f.) „ vŏraγl-ăh, she } came.

---

*) This form comes from the Infinitive وُرَغلَل vŏraγl-ạl (cf. § 119) and is only used in the Aorist; vŏ is a verbal prefix and not the prefix of the Aorist.

Plur.

مُوږ وُړَغْلو mūž vŏrayl-ū, we came.

تاسې وُړَغْلئ tāse vŏrayl-aī, you came.

هغه وُړَغْلل , وُړَغْله (m.) hayah vŏrayl-ạl, vŏrayl-ạh } they came.

دُړَغْلې „ (f.) „ vŏrayl-ē }

8) The Habitual Aorist.

Sing.

زه به وُړَغْلَم or زه به راغلَم zah bah rā-yl-am or: zah bah vŏrayl-am, I used to come; etc. etc. (like the Aorist).

The other tenses and moods, formed with the participle perfect راغلَی rā-ylai *), come, and the auxiliary „to be", are quite regular.

*) The full form راغلَلی rā-yl-al-ai is not in use. Instead of راغلَی rā-yl-ai, راتلَی rā-tlai may also be substituted, both participles perfect having the same signification.

Corrections.

On page 221 after the superscription: Tenses and moods etc. § 148 should be added and the following §§ up to § 152 (inclus.) should be advanced by one respectively. An occasional slip or misplacement of the vowel-points could not always be avoided though great care was taken in this respect; but the reader will find no difficulty in setting a few mistakes of this kind right. For instance on p. 220, l. 18 instead of کړو read کړو; p. 316, l. 18. 20 instead of شپې read شپې.

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